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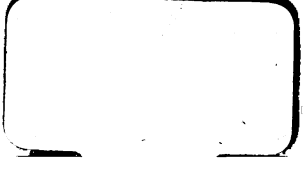

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THE

UNITARIAN MISCELLANY

AND

CHRISTIAN MONITOR.

Charity rejoiceth in the truth.—*Paul to the Corinthians.*

Those creeds are best, which keep the very words of Scripture; and that faith is best, which hath greatest simplicity.—*Jeremy Taylor.*

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DISTRICT OF MARYLAND—TO WIT:

BE IT REMEMBERED, That on the thirtieth day of April, in the forty-eighth year of the Independence of the United States of America, Francis W. P. Greenwood, Nathaniel Williams and Charles H. Appleton, of the said District, have deposited in this office the title of a Book, the right whereof they claim as Proprietors, in the words following, to wit:

SEAL.

"THE UNITARIAN MISCELLANY AND CHRISTIAN MONITOR.

"Charity rejoiceth in the truth.—*Paul to the Corinthians.* Those creeds are best, which keep the very words of Scripture; and that faith is best, which hath greatest simplicity.—*Jeremy Taylor.* Vol. VI."

In conformity to the act of the Congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned." And also to the act, entitled, "An act supplementary to an act, entitled, 'An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

PHILIP MOORE,
Clerk of the District of Maryland.

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THE

UNITARIAN MISCELLANY

AND

CHRISTIAN MONITOR.

No. XLI.] MAY, 1824. [Vol. VI.

The Christian's Shorter Catechism.

Question. WHAT do you believe?

Answer. All truth.

Q. What is truth?

A. Whatever is, has been, or will be.

Q. But ~~are~~ you acquainted with all reality?

A. I do not pretend to be. I know but little. But whatever I am persuaded is real, is reality to me; and I must believe it, because it is, and because it will not change to please my fancy, and because it cannot be that which it is not.

Q. What is the supreme object of your belief?

A. He who is the first cause of all that is, has been, or will be; the infinite being whom we call GOD; infinite in duration, infinite in power, infinite in wisdom, and infinite in goodness.

Q. Why do you believe that he is the first-cause of all things?

A. All things must have had a cause, for they could not cause themselves; and as all things manifest design and skill, that cause must be intelligent; and that intelligent cause is God.

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Q. Why do you believe that he is infinite in duration?

A. The first cause must be uncaused, and consequently without a beginning; it must be superior to all other causes, and independent of them, and consequently will have no end.

Q. Why do you believe that he is infinite in power?

A. The universe is boundless, and he created, he fills and he controls it; and as all created power must be inferior to his, he must be infinite in power.

Q. Why do you believe that he is infinite in wisdom?

A. Universal order denotes unlimited knowledge.

Q. Why do you believe that he is infinite in goodness?

A. I perceive much happiness in the world; and in so many sorrowful events do I perceive a beneficial tendency, that I have every reason to believe that the great system of things will result in the greatest possible good; and I therefore believe in the infinite goodness of God.

Q. Has God revealed himself to man?

A. I have spoken of his revelations in the material world; "day unto day uttereth speech, night unto night showeth wisdom;"—we have also a revelation in our minds, and in the recorded instructions of inspired men.

Q. What is the revelation in our minds?

A. The light of reason.

Q. Where do you find the recorded revelations of God?

A. In the writings of the Old Testament, which were addressed particularly to the Jews; and in the doctrines and instructions of Jesus Christ and his

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apostles, which are contained in the books of the New Testament, and which, with some local exceptions, were intended for all mankind.

Q. Do the recorded revelations of God contradict the revelations of nature and reason?

A. They do not, and they cannot; for they all come from God, and God is perfect truth, and perfect truth cannot contradict itself.

Q. Which is the most complete of the two recorded revelations you have mentioned?

A. The latter, which is the revelation by Jesus Christ.

Q. Who was Jesus Christ?

A. A man who proved that he was sent from God, by speaking as never man spake before; and by performing miracles, which he could not have done unless assisted by Almighty Power.

Q. On what grounds do you believe that he thus taught and worked?

A. His instructions speak for themselves. His miracles were seen and attested by thousands; they were recorded while they were fresh in the recollection of many; they were never contradicted; the writings which contain both them and the instructions, have come down to us in the most unexceptionable manner, and bear every mark of having been composed by honest and intelligent men. This evidence, internal and external, convinces me.

Q. What is the sum of Christ's instructions?

A. To love God supremely, and our neighbour as ourselves.

Q. Did Christ live as he taught?

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A. His example was in strict conformity with his precepts, and was one of perfect virtue.

Q. What motive have we to induce us to obey the precepts of Jesus, and follow his example?

A. The prospect of the greatest happiness in this life, and in the eternal life which will follow it.

Q. Why do you believe that there will be any life beside the present?

A. My hopes tell me so; the wants of my nature tell me so; my conceptions of God's mercy tell me so; Jesus Christ has declared it; and his resurrection from the dead has proved it.

Q. If happiness in the future world is a motive to virtue in this, you must believe that they who are wicked here, will not hereafter share the happiness of those who are virtuous here.

A. I do. I believe that our condition in the next life will correspond with the degree of our virtue in the present; a proper regard being had to our opportunities. Of that degree, and its corresponding allotment, God is to be the judge, and not I, nor any other mortal; for which God be praised! He is supremely just.

Q. Has Christianity any rites?

A. It has two—Baptism and the Lord's Supper; the first is a significant ceremony of initiation; and the last, by calling to our remembrance the sufferings of Christ and the purposes of his mission and death, confirms us from time to time in our faith and duty.

Q. Do all christians agree in this representation of christianity?

A. They do not. There are many different ways of interpreting the Scriptures; and the majority of

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christians, who are fond of making religion very intricate and mystical, instead of simple and practical, imagine that they find divers unintelligible doctrines in the Bible, which do not appear to me to be declared or countenanced by either of the revelations of God, that of nature, reason, or his written word. Christians are therefore divided into various sects and denominations, who have often by their mutual rancor and persecution, brought a scandal on the christian name.

Q. To what sect do you belong?

A. Strictly and entirely to none. I believe that God has appointed no human tribunal of doctrine. I bow to the authority of none of them, however arrogantly it may be assumed, from the pope of Rome down to the Presbytery of New-York. In my inquiries into the revelations of God, I am happy to make use of the labours of learned men of all denominations, and I am not unwilling to be called by the name of that sect with which I agree in the greatest number of points; but I judge and determine for myself.

Q. The liberty which you take for yourself, you must allow to others.

A. I do, most sincerely.

Q. You must allow it even to those who cannot be convinced by the evidences of christianity.

A. I should be guilty of inconsistency if I did not. I lament what I consider the error of the Deist; but if he arrives at his conclusions after serious, humble, candid, and thorough investigation, I have no right to condemn him, neither do I believe that God will deal with him harshly.

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Q. Will not many revile you, and refuse you their fellowship, on account of this your freedom of opinion?

A. Let them! and let them answer for it. It does not make me less free, nor God less just.

Q. What do you think of persecution for conscience sake?

A. I think it should be numbered among the worst crimes which disgrace and degrade humanity. When it interferes with the comfort, the reputation, or the means of living of another, it is no better than robbery; and when it proceeds to take away life, it is no better than murder.

Q. Have you now given me you creed?

A. I have given you an outline of it.

Q. Do you firmly hold to it?

A. So firmly, that in it I will live; by it I will live; and *for* it—I would die.

Episcopal Funeral Service.

MR. EDITOR,

In a beautiful, simple and impressive address, lately delivered by a very respectable young episcopal clergyman of South Carolina, at the funeral of the Rev. Philander Chase, at St. Michael's Church, Charleston, S. C. the speaker informed his hearers that the deceased had previously to his death made it a matter of congratulation to himself, that he had escaped *what he deemed the melancholy error in doctrine which prevailed at Harvard College*, although he had been a student there.

I say nothing, Mr. Editor, of the propriety of introducing a topic like this, on such an occasion. Whe-

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ther advantage ought to be thus taken of the opened hearts of a sympathizing audience, to increase the odium already excited against a venerable literary institution, I will leave it to every candid mind to decide. Whether, too, in point of taste, the *positive* religious impressions and exercises of the deceased might not have been simply enumerated, without introducing a protestation that might as well have been kept in the back ground, instead of being brought forward to strike the discordant string of theological controversy, which was probably at that time sleeping in every breast present, belongs to the province of the critic to determine.* Nor do I wish very bitterly to complain, that in all the public papers of the city, the Alumni of Harvard College in particular were invited to attend the funeral of one of their brethren, and then doomed to sit as quietly as they could, to hear a gentle denunciation levelled at their Alma Mater. I am not inclined, Mr. Editor, to expatiate on these topics. Perhaps I ought even to be grateful, as I sincerely declare I am, for the really gentle and modified terms in which a topic but too harsh in itself, was touched by the orator. I could not but contrast the delicacy and obliqueness of the censure with those unfeeling and sacrilegious attacks with which in other quarters Harvard College is assailed in the very house of God. I felt grateful to the speaker for at least complimenting the institution in question with the

* Would it have been right, for instance, to state at that time, the views of the deceased on the offensive points of Calvinism, on the supposition that he had in conversation reprobated them?

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epithet "very respectable." And on the whole, I was quite inclined to pardon the apparent breach of propriety, taste, and funereal hospitality, if I may so name it, for the smooth and polished way in which it was made, and particularly for the solemn pleasure and interest with which I was otherwise gratified.

But what I wished principally to notice in reference to this occasion, sir, is the truly "melancholy" inconsistency into which the rites of the speaker's own church betrayed him almost at the very moment. Would you believe, that immediately preceding the address, in which the Unitarianism which prevails among most of the government of Harvard College, was represented in the opinion of the deceased as a "melancholy error," the highly respected Bishop of the diocese had impressively read the whole of the fifteenth chapter of the first epistle to the Corinthians! Yes, sir, this manual of pure Unitarianism actually constituted a portion of the funeral service on this occasion. If it is not too long for insertion, I would thank you, Mr. Editor, to print it at length, so that your readers may wonder with me at the calm intrepidity with which honest and conscientious inconsistency can act its deliberate part in the full face of day. The chapter in question is well worth inserting for its combining the strict peculiarities and sublime consolations of the Unitarian doctrine. Oh, if it is a melancholy error to believe that "as by man came death, even so by man came the resurrection of the dead," if it is a melancholy error to believe all the other truths and representations with which this chapter abounds, who could wish to be released from his error? I could name more than one young clergyman of the

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Unitarian persuasion, who with characters as fair, and hearts as pure, and heads as sound, and parents as godly, and aspirations as devout, and recollections as cheering, and hopes as consoling, as Mr. Chase undoubtedly was blessed with, sunk down to their graves as placidly and instructively as he, though they caught hold of no other anchor than the obvious and literal interpretation of this chapter. If you cannot copy the whole, will you at least copy those portions of it which set the most peculiar and valuable articles of our faith in a prominent point of view? I know it will be said by some Trinitarians, that we ought to make the numerous passages of unitarian import which this chapter contains, bend to, and be interpreted by the phraseology in other parts of Scripture. But I wish to know by what authority we are directed to *such* a principle of interpretation, in preference to making other passages of Scripture accommodate themselves to the representation of this chapter? Why not take this chapter as an original standard of belief as well as any other?—especially, when we find it so rich in the most sublime, consoling, elevating, purifying, yet chastening influences of which religion can be conceived to be susceptible. But I did not intend to run into controversial speculations, and must stop with subscribing myself

AN ALUMNUS OF HARVARD COLLEGE.

Charleston, S. C. March 3, 1824.

We thank our correspondent for his suggestion, and intreat our readers to peruse attentively and seriously the following sublime portion of Scripture. They must

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be convinced in doing so, that St. Paul considered the doctrine of the resurrection as the great and peculiar doctrine of Christianity, and that the whole tone of his argument is decidedly opposed to Trinitarianism. In printing this chapter we shall not regard the common division into verses.

I. CORINTHIANS, XV.

Moreover, brethren, I delivered unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures; and that he was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me. Therefore, whether it were I or they, so we preach, and so ye believed.

Now if Christ be preached that he rose from the dead, how say some among you that there is no resur-

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rection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits; afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? And why stand we in jeopardy

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every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink; for to-morrow we die. Be not deceived; evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God; I speak this to your shame.

But some men will say, how are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual. The first man is of

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the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bare the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ.

Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Sunday Evening.

From Blackwood's Magazine.

I SAT last Sunday evening,
From sun-set even till night,
At the open casement, watching
The day's departing light.

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Such hours to me are holy,
  Holier than tongue can tell—
They fall on my heart like dew
  On the drooping heather bell.

The sun had shone bright all day—
  His setting was brighter still;
But there sprang up a lovely air
  As he dropt down the western hill.

The fields and lanes were swarming
  With holy-day folks in their best;
Released from their six days' cares,
  By the seventh day's peace and rest.

I heard the light-hearted laugh,
  The trampling of many feet;
I saw them go merrily by,
  And to me the sight was sweet.

There's a sacred, soothing sweetness,
  A pervading spirit of bliss,
Peculiar from all other times,
  In a Sabbath eve like this.

Methinks, though I knew not the day,
  Nor beheld those glad faces, yet all
Would tell me that nature was keeping
  Some solemn festival.

The steer and the steed, in their pastures,
  Lie down with a look of peace,
As if they knew 'twas commanded,
  That this day their labours should cease.

The lark's vesper song is more thrilling,
  As he mounts to bid Heaven good night;
The brook "sings" a quieter "tune;"
  The sun sets in lovelier light.

The grass, the green leaves, and the flowers,
  Are tinged with more exquisite hues;
More odorous incense from out them
  Steams up with the evening dews.

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So I sat last Sunday evening,
Musing on all these things,
With that quiet gladness of spirit,
No thought of this world brings.

I watch'd the departing glory
Till its last red streak grew pale,
And Earth and Heaven were woven
In Twilight's dusky veil.

Then the lark dropt down to his mate,
By her nest on the dewy ground;
And the stir of human life
Died away to a distant sound.

All sounds died away—The light laugh,
The far footstep, the merry call,
To such stillness, the pulse of one's heart
Might have echo'd a rose leaf's fall.

And, by little and little, the darkness
Waved wider its sable wings,
Till the nearest objects, and largest,
Became shapeless, confused things.

And, at last, all was dark—Then I felt
A cold sadness steal over my heart,
And I said to myself, "Such is life—
So its hopes and its pleasures depart."

And when night comes, the dark night of age,
What remaineth beneath the sun,
Of all that was lovely and loved,
Of all we have learnt and done?

When the eye waxeth dim, and the ear
To sweet music grows dull and cold,
And the fancy burns low, and the heart—
Oh, Heaven! can the heart grow old?

Then, what remaineth of life,
But the lees with bitterness fraught?
What then—But I check'd as it rose,
And rebuked that weak, wicked thought.

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And I lifted mine eyes up, and, lo!
An answer was written on high,
By the finger of God himself,
In the depths of the dark blue sky.

There appear'd a sign in the east,
A bright, beautiful, fixed star,
And I look'd on its steady light,
Till the evil thoughts fled afar.

And the lesser lights of Heaven
Shone out, with their pale soft rays,
Like the calm, unearthly comforts
Of a good man's latter days.

And there came up a sweet perfume
From the unseen flowers below,
Like the savour of virtuous deeds,
Of deeds done long ago;

Like the mem'ry of well-spent time,
Of things that were holy and dear,
Of friends "departed this life
In the Lord's faith and fear."

So the burthen of darkness was taken
From my soul, and my heart felt light;
And I laid me down to slumber
With peaceful thoughts that night.

Conversion of the Jews—Letter Third.

To the Editor.

SIR,

In the numbers of the Evangelical and Literary Magazine for July and October last, appeared some further remarks from my old friend P. W. in answer to my last letter. Till now, I have had no opportunity of attending to them, and shall not now attend to them

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much at length; I shall say, however, as much as I believe to be necessary.

He compliments me on my controversial dexterity. I think his own skill in that way is rather better than his cause. And so we are even on the score of compliments.

His remarks in the July number are devoted to the defence of Mr. Frey. He says that the "improper conduct" of Mr. F. which is mentioned in the report of the London Jews Society, was merely some disagreement with regard to the management of the Society, in which he sided with the dissenters, who had till then been admitted to a joint management with the members of the establishment. He says further, that though Mr. F's letters of recommendation were written before the Report, they were written after his dismissal from the Society, and with a view to his coming to this country. He also says that he was received into the New York Presbytery, after they had obtained from England satisfactory testimonials of his good character.

These statements I have neither the means nor the wish to contradict; and till they are contradicted, I shall be glad to credit them. I have no desire whatever to regard Mr. F. as any other than a good and honest man. I must still think it strange, however, that the London Society used the expressions which they did, in relation to one who had merely differed from them in opinion. They call his conduct "*very* improper;" they speak of "rumors" which were circulated, and say, that on investigating them, "facts were *disclosed*, and afterwards *confessed* by the individual referred to, which rendered it the duty of this Com-

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mittee to inform him, that his connexion with the Society must cease." Now this is not common-place language. The word *disclosed* implies that something had been purposely kept out of sight; and the word *confessed* implies something more than an open avowal. If there was nothing culpable, after all, in Mr. F's behaviour, they employed language in an unwarrantable manner, and it is their conduct, instead of his, which was "very improper."

In the October number of the Magazine, P. W. comes after me in a most flourishing style; quotes from both of my letters, and from his own former disquisitions; repeats what he said, and what I said, and what he said to me again; twists my words all manner of ways but the right one; and almost at the outset leaves me, cruel man, between the horns of a dilemma, applauding himself all along for his singular ferocity. This imagined dilemma is constructed out of the opposition which he supposed there was, between my view of human instrumentality and that of the Baltimore Book Society, about which I said something toward the end of my last letter. As I should fatigue your readers, by making them travel through his two pages and a half of quotation marks, I shall simply state the two modes of action and expression used by two societies, which gave rise to this part of the controversy.—The members of the Book Society, convinced by searching the Scriptures, that Jesus came into the world to teach men their duty, instead of the doctrines of the trinity, total depravity and atonement; convinced too that those doctrines are of serious disadvantage to the cause of pure and practical religion; have employed themselves in the dispersion of writings which inculcate

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what they believe to be important truth, and expose what they believe to be destructive error. In this work they are encouraged by constant and numerous accessions to their cause, and by perceiving unitarian churches rising up in various and distant parts of their country and the world. They call on *each other*, therefore, to keep up the dissemination of truth, persuaded that the God of truth will bless their exertions.—The members of the Jews Society think they have discovered, that the prophecies respecting the conversion of the Jews, are soon to be accomplished. So they advertise in the papers, that a converted Jew is going to preach, and make the thing clear to every body, and that therefore *the people* must put what money they can spare into the contribution box, to help the Society to buy some land in New York, and print some more Hebrew Testaments, and they know not what else; for "the divine veracity is pledged," and if Christians do not give their money to the Society, what will become of them! This has considerable effect. Some are frightened at the implied danger of neglecting such an occasion, and some are flattered by the prospect of doing great things; and they put in their money.—In the former case, I see a well grounded confidence; in the latter, what I have called, and still call, presumption. I continue to see a great difference between them, and shall not be greatly troubled whether P. W. sees it or not.

A little further on, P. W. indulges himself in a dream about what the Jews will do before they return to the Holy Land. It may amuse your readers.

"I have been led to think, as the Jews are to return to their own land for a very different purpose from that which their dispersion has

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effected, that event is not likely to be brought about without much preparation on their part. To this preparation I consider an extensive conversion among them indispensable. Without it, I do not see why they should return; nor how the intention of the prophecies in regard to them, can be fulfilled. From amidst the converted Jews, will arise a host of most effective missionaries, who shall go forth among their brethren, and among the unconverted Gentiles, preaching the Gospel 'in demonstration of the Spirit and of power.' The spirit of candid and serious inquiry among the Jews, will make rapid progress; and as a disposition to return to the Holy Land gathers strength, and their prejudices yield to conviction, the difficulties that oppose their restoration will melt away. The prophecies on this subject will be remarkably fulfilled."

He says, that if it were true that the exertions of the London Society had, as yet, effected but little, the fact "would be an argument rather in favour of increased exertion, than against it." He refers, however, to the published reports of the society to prove that their exertions have effected much.—It is pretty well known, I believe, how easy it is to make a great show in a report, and cast a strong light on a few prominent facts, and exhibit long extracts from the letters of missionaries, who put the best face on all that has been done, and are lavish in their anticipations of what may be, and is to be, done. But notwithstanding all the accounts which we have had of the London Schools, and the Chapel, and the labours of Mr. Way, who spends his large fortune in the promotion of this object, the result has been lamentably small, and the Society itself has deplored it. In America, the case is in no wise improved. I would ask, whether, since the formation of the American Society, its conversions have averaged one a year? According to P. W's principle, indeed, that the want of success furnishes a motive for perseverance, the progress made in this coun-

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try in the conversion of the Jews, presents one of the most encouraging prospects I ever saw.

He next discovers a wonderful inconsistency in my saying, at one time, that there was nothing to justify the expectation that any great thing was to be accomplished with *present means*, and at another time speaking of the *powerful exertions* of the London Society, and the *complicated machinery* which had been set in motion.—I do not find any contradiction here. I did not intimate that the present means employed were insignificant in themselves, but that they had produced no important ends; and I have seen many a cumbrous and complicated machine, which made a great noise, and turned out but little work.

I had said, that the Jews were not at all situated as those people are to whom Christian Missions are usually sent; but that they had the means of knowledge within their reach, and might make use of them when they chose. To this P. W. replies, that, on the contrary, they are precisely in the same situation with those to whom all sorts of missions are sent, and to whom Christianity is preached. The ordinary preaching of the Gospel, he adds, is a standing missionary institution; and every Christian acknowledges the propriety of erecting new churches, and *locating* additional ministers, even where both exist; and much more, the propriety of sending missions to those destitute parts of our country where neither are found.—P. W. takes wide sweeps, and brings north and south so close together that they touch. I shall nevertheless persist in asserting that the situation of the Jews is very different from that of the heathen, inasmuch as the former may obtain christian books, and listen to

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christian preaching, at their pleasure, while the latter never saw a Bible, nor heard the sound of a church bell; and that it is very different from that of the inhabitants of those portions of our own country which are destitute of the means of Gospel instruction, because such persons are very glad to have ministers sent to them, and houses of worship built for them, while the Jews are indifferent to the instructions of the one, and will seldom enter the other. These cases appear to me to offer some remarkable points of opposition, which do not seem to be so obvious to P. W.

Reading on a little further, I was entertained to find that he had made me out a Calvinist, because I had observed, that the divine will must of course be accomplished concerning the Jews. Well, if this proves me so, I am one. But after my candid confession of Calvinism, I should be gratified to learn, whether P. W. thinks that the divine will may *not* be accomplished concerning that people.

In answer to my remark, that we can none of us act better than to act from conviction, he replies, "I had thought indeed that the obligations of duty have an existence prior to, and independent of our convictions concerning them; and perhaps would have said in my old fashioned way, that we can none of us act better than to act *according to our obligations.*" Old fashioned or new fashioned, this is mere quibbling. Granting that the obligations of duty have an abstract existence, independent of our convictions, I should like to know how an individual, before he was convinced that they were obligations, could conform his conduct to them?

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P. W. is so much attached to that desperate story about the Jesuit and the Indian chief, that he has had the whole of it printed over again, for the purpose of showing that I misapprehended the point of it. If I did so, it was his fault, and not mine. He presents me the story by its but-end, and then complains that I do not feel its point. To make this evident I will just quote one sentence more from his introduction than I did the last time. After some extracts from the redoubtable Rabbi David Levi, P. W. says, "These quotations are made, merely to show that *Unitarians would not find the task of converting the Jews, easier than Trinitarians. Yet,* Dr. Priestley in his controversy with Bishop Horsley, &c." And then comes the story of the tribe of Indians who *were* converted by the stratagem of a Jesuit—no matter whether to real Christianity or not—they *were* nominally converted; and I doubt not, the Jesuit made excellent Trinitarians of them at last. But P. W's object was to show, that Unitarians would not find the task of converting the Jews easier than Trinitarians. And now I say once more, that the story was not at all to his purpose. The truth is, that he found some abuse of Dr. Priestley by the Rabbi and the Bishop, relating to the conversion of the Jews, and so he put it among his "Remarks" at hazard. The Rabbi does not appear, from the quotations given from him, to have been a much sharper man than our friend P. W.—but the Bishop was, and would not have thanked him, had he been alive, and happened to hear of him, for making such sad work with his story. In Horsley's hands it had indeed some meaning; though the implication it contained was as false as it was

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uncharitable. He implies in it that a Jew might be converted to Unitarianism, and yet be no more a Christian than he was before. P. W. supposes that for this I shall again call him an arrogant Bishop, "and moreover an arrant bigot." I have no objection to the phrase, seeing that he has got it all ready for me. The fundamental difference between Jews and Christians, is, that the latter receive Jesus as the promised Messiah, and the Jews do not; and the Bishop, and all others who deny that Unitarians receive Jesus as the promised Messiah, may take to themselves the appellation suggested by P. W.—I shall do nothing to prevent it.

I come now to one of the most gratifying portions of his remarks, because it is one which promises me so much rare information. In reply to what I had said of his singular position, that the ancient Jews were Trinitarians, he declares that there are hundreds of passages in the Old Testament, which, with all the help of *unitarian glosses*, he can understand in no other way than as proving the Trinity; and that, moreover, he will bring forward his trinitarian rabbins in full force, if I will give him time to exhibit their testimony "in its proper dimensions." With respect to the rabbins, he shall have as much time as he wants, for the investigation of their orthodoxy; which will turn out, I suspect, after all his digging, to be rank Platonism, such as that of Philo, for instance. He cannot desire so long a delay, I should think, for his Old Testament passages; and I here promise him, that if he will produce *half a dozen* of them, instead of many hundreds, which have not been explained in a sense contrary to the supposition of a divine trinity, by at least *two trinitarian*

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expositors of reputation,—I will turn trinitarian myself. He says he does not expect to convince me; but who knows what he may accomplish? "Corragio! as the Spaniard says."

Because I could not pierce through a tremendously caliginous paragraph of his, in his former remarks, he answers, that it is not my vocation.—That is one way, and an easy way, of explaining dark things;—a way in which all sorts of nonsense may be made as clear as daylight.

There is but one passage in the remainder of P. W's remarks, on which I think it necessary to offer any observations. He cannot agree with me, either in my interpretation of the consequences of the rejection of Christianity by the Jews, or in the sentiment, that persecution affords any justification whatever of their conduct. His own sentiments he expresses as follows.

"If W. P. chooses to say that the man, who, as a member of civil society, is in no way responsible to his fellow-men, for his 'faith' or his 'heresy,' his 'religion' or his 'irreligion' acts 'a manful part,' in repelling their usurpation over his conscience, I have no objection to offer to this language. But I beg leave to remind him that 'the great question of liberty of conscience,' is not the greatest of all questions. There is a tribunal, infinitely superior to that of human opinion or human power, before which 'all creeds are' not 'on the same ground, and all distinctions of 'faith' do not 'sink into nothing;' where every man shall stand or fall, according to his 'faith' or his 'heresy,' his 'religion,' or his 'irreligion;' and where it will appear that, if to hold fast 'heresy' and 'irreligion' was 'manful,' it was also sinful. In a word he who has acted 'a manful part,' in resisting the tyranny of men, may have acted a wicked part in trampling on the authority of Heaven, while he grappled a fatal error to his soul. And so far as this may be affirmed of the Jews, I meant to maintain, and do still maintain that their 'constancy' is any thing but 'noble.'"

I did not expect, that P. W's ideas of the divine government would coincide with mine. They ap-

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proach, I doubt not, nearer to that wretched system, which, whatever may be the opportunities of the unconverted, or the circumstances under which the Gospel is presented to them, consigns them all over to God's wrath, and the fire which is never quenched; there is no help or apology for them—to hell they must go. I am shocked at such a faith; and grieved that they who call themselves Christians should profess it. In both my former letters, I maintained the opinion, and I still maintain it, that so far as persecution was a cause of the obstinacy of Jews and heathens, it was a justification of it. That it has been a great cause, especially in times past, there is no doubt. Who would not push away a creed with indignation, which was offered to him on the point of a sword, or with any human penalty attached to it whatever? Such a rejection is the dictate of nature, and I believe that it will be pardoned; and I further believe, that all the loss arising to Christianity from the employment of these means, *lies heavily on the heads of those who have employed them.* O! how infinitely would I prefer, at the awful period of retribution, the lot of the most benighted inhabitant of the most benighted land, to that of the miserable usurper of God's prerogative, who would have forced him by unhallowed violence into a corrupted religion.

He at last takes leave of the subject, "with the remark, that if Heaven do not prosper the attempt to convert the Jews, it will be crushed without the opposition of W. P."—And I add, that if it succeeds, it will succeed all the better without the aid of P. W.

I will also take leave of this subject, with the following remarks from that forcible writer, Robert Robinson.

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"What remains? Only this at present. Let us avoid putting stumbling blocks in the way of the Jews. Let us propose christianity to them as Jesus proposed it to them. Instead of the modern magic of scholastical divinity, let us lay before them their own prophecies. Let us show them their accomplishment in Jesus. Let us applaud their hatred of idolatry. Let us show them the morality of Jesus in our lives and tempers. Let us never abridge their civil liberty, nor ever try to force their consciences. Let us remind them, that as Jews they are bound to make the law of Moses the rule of their actions. Let us try to inspire them with suspicion of rabinical and received traditions, and a generous love of investigating religious truth for themselves. Let us avoid all rash judging, and leave their future state to God."

Yours, &c.

W. P.

Letter from General Washington, in Reply to an Address from the Hebrew Congregation in Newport, R. I. presented to him in August, 1790.

To the Hebrew Congregation at Newport, Rhode Island.

GENTLEMEN,

While I receive with much satisfaction your address, replete with expressions of affection and esteem, I rejoice in the opportunity of assuring you, that I shall retain a grateful remembrance of the cordial welcome I experienced in Newport, from all classes of citizens. The reflection on the days of difficulty and danger which are past, is rendered the more sweet

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from a consciousness that they are succeeded by days of uncommon prosperity and security.

If we have wisdom to make the best use of the advantages with which we are now favoured, we cannot fail, under the just administration of a good government, to become a great and happy people.

The citizens of the United States of America, have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy; a policy worthy of imitation.—All possess alike, liberty of conscience and immunities of citizenship.

It is now no more that toleration is spoken of, as if it was by the indulgence of one class of the people, that another enjoyed the exercise of their inherited natural rights. For happily the government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection, should demean themselves as good citizens, in giving it on all occasions their effectual support.

It would be inconsistent with the frankness of my character, not to avow, that I am pleased with your favourable opinion of my administration and fervent wishes for my felicity. May the children of the stock of Abraham who dwell in this land, continue to merit and enjoy the good will of other inhabitants—while every one shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid.

May the Father of all mercies scatter light, and not darkness, in our paths, and make us all in our several vocations useful here, and in his own due time and way, everlastingly happy.

G. WASHINGTON.

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Ordination Exercises at New Bedford.

We have received a pamphlet, containing the Sermon, Charge, and Right Hand of Fellowship, delivered at the ordination of the Rev. Mr. Dewey, at New Bedford, of which there is a notice in our last January number.

The Sermon, by the Rev. Mr. Tuckerman, from Hebrews, i. 1, 2. is on *the distinctive character and claims of the religion of Christ.* These the preacher views, in the first place, as exhibited in *the manner in which our religion was taught by our Lord;* secondly, in the circumstance that *in all its doctrines, it addresses itself directly to the reason and judgment of all mankind;* and thirdly, in the fact that *it meets, accounts for, and proposes to accomplish, all the wants of our immortal nature.* From the last division we quote the following excellent sentiments.

"I ask then, if your religion, by the sentiments it gives us of God; by the views which it opens to us of heaven; by the new relations into which it brings man at once to his Maker, to his Saviour, to his fellow creatures, and to the eternal world which it reveals, has not given a direction to the wants of our intellectual and moral nature, in which, increase them in number as you will, and enlarge each of them as you may, every soul may obtain assurance of ultimate, and perfect satisfaction? Yes, darkened as is the human mind by ignorance, and depraved as is the heart by sin, it is still the glory of our nature, to be capable of indefinite, and eternal improvement. And it is the glory of our religion, that it reveals to its believers a state of existence, in which all our capacities of eternal progress and happiness, may be satisfied. It most distinctly teaches us also, that the wants of our hearts, to which all the objects of this world are so disproportioned, were designed for the very end, of raising our affections to things that are above, where Christ sitteth at the right hand of God; of engaging us in the cares, which concern our eternal

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interests; of exciting us to cultivate the principles and dispositions, and to form the character and habits, which will secure for us the approbation and love, and eternal service and enjoyment of God. These wants then, instead of being evidences that our nature comes corrupted from the hand of God, are his wise appointments for our trial, and preparation for a better world. Let us but feel that they belong to our immortal nature, and let us seek for the satisfaction of them, in our preparation for the christian's immortality, and in their strongest excitement, ours may be the language, and the feeling of the apostle, 'as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet, possessing all things.'"

There are truths in the extract which we shall next give, from the Rev. Mr. Kendall's CHARGE, which we desire to see acknowledged and practised upon, by christian ministers and their people, much more generally than they are at present.

"To the purity and dignity that belong to the pastoral office, add the meekness and humility, the gentleness and condescension, that were exemplified by our great High Priest, who has passed into the heavens. Beware of that austerity of manner and that gloominess of deportment, which would leave the impression, that religion must never be named nor 'approached, but with an altered tone, and a disfigured face.' Let it be seen by our own example, that there is nothing forbidding in her attire, nothing stern, but to profligacy and vice, in her address; nothing unsocial in her intercourse with mankind. There may be cheerfulness without levity, and sobriety without moroseness. If you put on the Lord Jesus Christ you will be clothed with humility, and your adorning will be that of the hidden man of the heart, even the ornament of a meek and quiet spirit, which in the sight of God is of great price. Perfect yourself in that most important gift, an aptness to teach, connected with patience and meekness in instructing those who are slow to learn, and slower to believe, resisting the truth and opposing themselves. Keep the example of Christ always before you, and follow his steps. If you are reviled learn of him not to revile again. If you are called to suffer for righteousness' or truth's sake, threaten not; but commit yourself and the cause to Him who judges righteously. Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

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How many are there in the christian community, who seem to think that there is a vast deal of religion in an austere demeanour and a gloomy countenance! Now, we could never perceive that a long face, a stiff step, or a sepulchral tone of voice, had any virtue or piety in them; or that all together they were worth one grain's weight of true holiness;—though we have indeed seen, and been shocked to see, that these solemn mockeries have served as blinds to the eyes of ignorance, and been worn as cloaks round the dark forms of corruption. Seriousness will always be felt and always be manifested by a man of any feeling, on truly serious occasions; but we cannot imagine why a person should not be cheerful because he is a clergyman, or why he should throw a cloud over every company he approaches, because he inculcates the animating and benign doctrines of christianity.

We shall conclude our extracts with one from THE RIGHT HAND OF FELLOWSHIP, by the Rev. Mr. May.

"It is with the acknowledgment of our common fallibility, and with the purpose of mutual improvement, that we welcome you to the liberal studies as well as the arduous labours of our holy profession. We welcome you not as the dictators, but as the helpers and partners of our faith and joy. We 'bid you God speed' in the sacred paths of religious inquiry and christian duty. Go on then, following 'the Bible, the Bible only' as your guide, however it may lead you to dissent from the confessions of Assemblies and the systems of those who have denominated half the christian world. What is it to you and me, that Calvin and Socinus believed one thing or another? The great inquiry with us is, what doth Christ teach? and we should be so absorbed in this inquiry, that it would be pardonable in us to forget that Calvin and Socinus ever lived."

We are happy to hear that the Society over which Mr. Dewey is settled, is flourishing and united; and it is our prayer that it may long continue to be so under his ministry.

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Spirit of Orthodoxy.

One of the most remarkable manifestations of this spirit, which has for some time come under our notice, is contained in a letter from the Rev. Dr. Jarvis, an Episcopalian clergyman of Boston, to the editor of the Christian Observer, in England. This letter was published in the Observer of November last; and the passage to which we refer is the following.

"No one in England can feel the effects of schism as we feel them here. The conflict of religious opinions unsettles the minds of the laity, produces religious indifference, leads to the neglect of public worship, destroys the respect paid to the clergy, and consequently their influence, and naturally terminates in the cold skepticism of Unitarianism, or in the wild ravings of enthusiasm. The most illiterate sects, and those who accord best with the corrupt and depraved nature of the unrenewed heart, are likely to become the most numerous."

It is not surprising that such a piece of ungrateful misrepresentation as this, should create considerable sensation in Boston, and be censured by some of the publications of that city as it deserved. We will lay before our readers two articles which we have seen on this subject, and then offer a few remarks of our own. The first is from the Christian Examiner. Immediately after quoting the extract from Dr. Jarvis' letter, the Editor observes;

"Have we estimated so very erroneously the state of things among us? Does justice require it to be reported of us, that this is the part of the world where, to a peculiar degree, the minds of the laity are unsettled, religious indifference prevalent, public worship neglected, respect denied to the clergy, and their influence destroyed? where unbelief and fanaticism

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divide the public suffrage, and the most ignorant and profligate sect is the most sure of proselytes? Is this a picture exact enough to be transmitted to the other side of the ocean as our likeness?"

The next article is from the New-England Galaxy. It is signed "AN EPISCOPALIAN," and was written by a member of Dr. Jarvis' own church. This circumstance renders it particularly interesting, and shows how generally prevalent is the feeling in Boston against all intolerance and bigotry. The piece begins with the obnoxious extract, and proceeds thus;

"The above is an extract of a letter from the Rev. Dr. Jarvis of this city, to the editor of the Christian Observer. Before I make any remarks on it, I must be allowed to say, that for the character, public or private, of the writer, no one can feel more respect than myself. I have witnessed the single minded devotion, with which he has given himself up to his pastoral duties and the welfare of the church. I have often heard those touching appeals to the hearts of his people, with which he enforces the truths of his religion. What I may not treat with anger, I may however be allowed to lament. I cannot but lament that the Rector of St. Paul's has committed himself by a statement, mistaken, I think, in its facts, and wrong in its reasoning, and that too to a foreign clergyman. Is it true, that the conflict of religious opinions in this city has made all the bad effects he attributes to it? Where is public worship more universally observed? Where are the clergy more generally respected? They cannot, it is true, combine their influence in favour of one set of opinions. But the conflict increases their individual respectability. And why do we hear so

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much of the "cold scepticism of Unitarianism?" I am no Unitarian myself, sir, but I must respect the piety and simple devotion, which marks them here, however mistaken I may believe their opinions. That system, in the belief of which such men as Abbot and Buckminster and Thacher have died, and which Freeman and Kirkland, and Channing and Sparks still live to adorn, must be respected.

"Dr. Jarvis, in a subsequent part of his letter, speaks of the Episcopal church as destined in his opinion, some time or other, to unite these opinions. *This can never be.* No church can unite all christians unless it establishes an infallible power on earth, and then only while all *believe* this power to be infallible. The church of Rome only can make this claim with any consistency. The time for such claims, thank God, has for ever passed by. Nor is it desirable that we should think alike on religion more than on any other subject. We cannot preserve the unity of belief; we may however keep the unity of the spirit in the bond of peace. Amid these differences we may preserve our fellow-feelings bright and pure; we may learn to respect that faith, however mistaken, which bringeth forth good works; we may realize, if we please, that state of feelings, which might lead us in another world to look back on these differences with regret, and think of them as the shadows of a summer cloud, which for a short time has darkened our sun, but will then have passed rapidly away."

These are the remarks of a truly liberal, candid, and independent man. While he continues to respect the character of his pastor, he is not blind to so great a mistake as that which he has just committed, nor does

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he hesitate to deplore and condemn it. We have no doubt ourselves that Dr. Jarvis is a good scholar and an attentive clergyman; but we should very much doubt both the soundness of judgment and the propriety of feeling of any man, situated as he is, who could send abroad such an account of the religious state of Boston as he has done; and if we do not deceive ourselves, Dr. Jarvis will repent of that letter to the latest day of his life. It was altogether unworthy of him as a clergyman, a christian, a scholar, and one who had experienced the courtesy and hospitality of those whom he has so ungenerously reviled.—He has not lived long in Boston; but was called a few years ago to that place from New York. In New York, professed unitarians constitute a very small, though a very respectable part of the population; and unitarianism is looked on as rather an insignificant and *unfashionable* affair; while the Episcopalians have great churches in Broadway, and say their prayers on velvet cushions. When Dr. Jarvis got to Boston, he found that the scale was turned, and that the weight of respectability and influence was quite on the side of those very opinions, which were so lightly regarded in the place that he had left. Not that we mean to say that the Episcopalians are not as respectable as any other denomination there, but they are not as numerous; for while there are but *three* Episcopal churches, there are *nine* out of the eleven Congregational societies, whose ministers are unitarians. He found too, that though *he* was as much respected in Boston as the other clergymen, he was not more so, and that if he met them at all, he must meet them on terms of perfect equality. This was a condition of things, which, it is very likely, he did not

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approve; and so, because *he* could not be placed up in a high chair, while the unitarians were kept below the salt, he imagined there was an alarming degree of "religious indifference" in the city, and complained to an English editor, that there was no "respect paid to the clergy;"—that is to say, no more to him than to any one else.

So the world goes;—in one place we find a particular denomination up, and in another place we find it down, and in yet another we find it on a level with the rest. In our humble opinion, wherever there is charity and good feeling between the ministers and the members of different religious societies, together with a regard to the ordinances and obedience to the laws of religion, *there* is manifested the spirit of Christ and the power of the gospel; but wherever there is arrogance and spiritual pride, wherever religion is made a matter of fashion and of form, wherever the different sects regard each other with aversion or contempt, and wherever the clergymen of one denomination fold their garments about them, and stand aloof in surprising dignity and infallibility from the clergymen of another, *there* is a spirit which Christianity condemns—whether it be at Boston, New York, Philadelphia or Baltimore;—and we would say it with equal boldness to a Unitarian minister, a Methodist lay-preacher, a Presbyterian clergyman, a Catholic priest, or a mitred bishop.

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THE

UNITARIAN MISCELLANY

AND

CHRISTIAN MONITOR.

No. XLII.] JUNE, 1824. [Vol. VI.

Discordancies of Trinitarianism.

We have heard Trinitarians complain that they cannot find out what Unitarianism is; that we disagree among ourselves, and that if we will only condescend to fix on one system in which we can all unite, they shall then feel themselves able to examine it.

Such speeches we have always considered as harmonizing remarkably well with the modest self-complacency which distinguishes the orthodox, and which makes them so quick sighted to the mote in a brother's eye, and so innocently unconscious of the beam which is in their own.

But we will now undertake directly to answer this ill-timed sneer, and to prove, in the first place, *that Trinitarians disagree among themselves*, and secondly, that with regard to the Supreme Being, *Unitarians do not disagree at all.*

In proving the first position, we shall not deem it necessary to bring forward the different opinions of the fathers, because every scholar knows how discordant they are, and because our business is rather with the trinitarianism of later days. We will however begin

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with the ATHANASIAN CREED, as that formula is acknowledged by all the established churches of christendom. It speaks thus of the doctrine of trinity.

"The Father is Almighty, the Son Almighty, and the Holy Ghost Almighty; and yet there are not three Almighties, but one Almighty.—The Father is made of none, neither created nor begotten. The Son is of the Father alone; not made, nor created, but begotten. The Holy Ghost *is of the Father, and of the Son;* neither made, nor created, nor begotten, but proceeding."

We will now bring church against church on a very important article of this creed. THE GREEK CHURCH holds, that the Holy Ghost "*is from the Father only*, and *not* from the Father and the Son," and therefore takes the liberty of altering the creed on that point.

And as an American church has as good a right to contradict the Athanasian Creed as any other church, the NEW HAMPSHIRE GENERAL ASSOCIATION have said that "Father, Son, and Holy Ghost are *names of office, not of essence;* these three are self-existent persons in one God." This appears to be no trinity at all;—but far be it from us to anathematize as heretics so respectable a body; or to tell them on the authority of the Athanasian Creed, that "without doubt they shall perish everlastingly."

Neither would we lay the venerable BAXTER under that curse, though he advises us "to be none of those who shall charge with heresy all who say the three persons are *God understanding himself, God understood by himself,* and *God loving himself.*" This likewise is no trinity at all.

"What are my admiring thoughts of God?" says DOOLITTLE on the Assembly's Catechism, "one single

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essence, yet three in subsistence; of three, that one cannot be the other, yet all three are one, that really *are distinct*, yet really are the same."

As if on purpose to disturb the good man's "admiring thoughts," comes Dr. South, and asserts that there is "one infinite eternal mind, and three somethings that *are not distinct minds.*"

And then comes Dr. Sherlock to refute Dr. South, by insisting that "the Father, Son, and Holy Ghost, *are as really distinct persons, as Peter, James, and John;* each of which is God. We must allow each person to be *a God.* These three infinite minds are distinguished, *just as three created minds are*, by self consciousness."

We next introduce our friend Dr. Hopkins, in opposition again to the Doctor last named, assuring us that "it must be carefully observed, that when this word (person) is applied to the Father, Son, and Holy Ghost as three distinct persons, *it does not import the same distinction as when applied to men.*"

Dr. Waterland's idea of the trinity was that of "*three proper distinct persons*, entirely equal to, and independent upon each other, yet making up one and the same being."

But Dr. Wallis, who called himself a trinitarian, and perhaps with about as much reason as any of the above Doctors, says, that "the Father, the Son, and the Holy Spirit, *are no more three distinct intelligent persons, than the God of Abraham, the God of Isaac, and the God of Jacob, are three Gods.*" He further says that "the three persons are only three *external relations* of God *to his creatures*, as Creator, Redeemer, and Sanctifier;" while Dr. South had said that the

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three persons are three postures, or *internal relations* of the one substance of Deity *to itself.*"

The real doctrine, however, is best explained by ARCHBISHOP SECKER; because his explanation contradicts itself two or three times in the course of one sentence; which is just as it should be. It is this. "Since there is *not a plurality of Gods*, and yet the Son and Spirit are *each of them God* no less than the Father; it plainly follows, that they are in a manner by us inconceivable so united to him that these *three are one*, but still in a manner equally inconceivable so distinguished from him, that *no one of them is the other.*" It follows very plainly indeed.

We are told in the Athanasian Creed, that "in this trinity *none is afore or after other;*" but MR. SPAULDING tells us that "the divine principle necessarily supposes *an order* of divine persons, viz. a covenant maker or mover, which gives the idea of the first person; a covenant subject or one brought into covenant, which gives the idea of a second person; and a covenant interest, which gives the idea of a third person. And here again a trinity is implied; first, the inaugurator, or one who anoints; second, the inaugurated, or one who is anointed; and third, the oil, which the anointer pours, and the anointed receives."

The following is BISHOP BEVERIDGE'S explanation of the trinity.

"If I say the Father, Son, and Holy Ghost be three, and every one *distinctly God*, it is true; but if I say they be three, and every one *a distinct God*, it is false. I may say the divine persons are distinct in the divine nature, but I cannot say the divine nature is divided into the divine persons. I may say God the Father is

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one God, and the Son is one God, and the Holy Ghost is one God; but I cannot say the Father is one God, and the Son another God, and the Holy Ghost a third God. I may say that the Father begat *another who is God*, yet I cannot say he begat *another God.* And from the Father and the Son proceedeth *another who is God*, yet I cannot say from the Father and the Son proceedeth *another God.*" This elucidation of the mystery is so acute, hair-splitting, and logical, that we cannot but recommend it to any who are in want of a truly mysterious plan.

The equally intelligible explanation of Bishop Gastrell, however, may be preferred. "The Father includes the *whole* idea of God, *and something more;* the Son includes the *whole* idea of God, *and something more;* the Holy Ghost includes the *whole* idea of God, *and something more;* while altogether the Father, the Son, and the Holy Ghost make *one entire God, and no more.*"——!

Dr. Thomas Burnet "maintains one self existent, and two dependent beings, but asserts that the two latter are so united to and inhabited by the former, that by virtue of that union, divine perfections may be ascribed, and divine worship paid to them." In opposition to the Athanasian Creed, which says that the Son is begotten and not created, and that the Holy Ghost is neither created nor begotten, but proceeding, he avers that "the Son and the Holy Ghost *are created beings*, and are Gods only by the indwelling of the Father's Godhead."

Bishop Burgess teaches, that "the Father is a person, but not a being, the Son is a person but not a

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being, and the Holy Ghost is a person but not a being, and these three nonentities make one perfect being."

The doctrine of THE FRENCH AND BELGIC CONFESSION is, that "the Father is the cause of all; the Son is his wisdom and word; and the Holy Ghost is his virtue or power."

A CONNECTICUT DIVINE informs us, that "we may consider God as standing in a circle; standing on this part he is the Father, on that he is the Son, and on the other he is the Holy Spirit."

And HEBER, in his Bampton lectures, discovers to us the secret, that "the Father is the first person in the trinity, the archangel Michael the second, and the angel Gabriel the third."

We do not ask our readers to understand, or to attempt to understand, the following exposition of the trinity by DR. BARROW, but only to read it over with attention, as the system which DR. MILLER, in his *Letters on Unitarianism*, represents as the common belief of the orthodox, and adopts as his own. He introduces it thus.

"We mean to express a certain (to us mysterious) threefold mode of existence, in the one living and true God, which carries with it the idea of an INEFFABLY GLORIOUS SOCIETY in the Godhead, and lays a foundation for the use of the personal pronouns, I, Thou, He, in that ever blessed society. In short, to employ the language of Dr. Barrow, we believe, 'That there is one divine nature or essence, common to three persons, incomprehensibly united, and ineffably distinguished; united in essential attributes, distinguished by peculiar relations; all equally infinite in every divine perfection; each different from the other in

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order and manner of subsistence; that there is a mutual existence of one in all, and all in one; a communication without any deprivation or diminution in the communicant; an eternal generation, and an eternal procession, without precedence or succession, without proper casuality or dependence; a Father imparting his own, and the Son receiving his Father's life, and a Spirit issuing from both, without any division or multiplication of essence. These are notions which may well puzzle our reason in conceiving how they agree, but should not stagger our faith in assenting that they are true.'"

Several other discordant systems of Trinitarianism might be added to the above; but for the present these will suffice to show, that there is not such an exact agreement among the orthodox, as to warrant their making a want of agreement an objection against unitarianism. But we are tempted to especial wonder at their effrontery, when we consider the fact, that with regard to the Supreme object of belief and worship, *unitarians do not disagree at all.*

The supreme object of belief and worship is GOD. Now all unitarians accord in maintaining that God is in the strictest sense, *one*—one being in one person, and not in three, nor any other number of persons. *Here is perfect agreement on the most important point of doctrine.* God, in the unitarian's creed, stands alone, and there is no other God beside him. There is not the least discordancy among us, when we come to the great Creator, Upholder, and Preserver of all things. We all unite, when we contemplate the eternal throne. In our opinions on the person of Christ, it is true that we differ. Some regard him as a man,

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and others as an angel or superangelic being; but all believe him dependent and created; none make him equal with the Father, or a part of the Divine existence. The discordancies of trinitarianism begin with the very first article of all religion, the being and nature of God; but here unitarians are at peace and in unison. And on the mere question of agreement or disagreement, what candid mind will fail to acknowledge the immense advantage on the side of unitarianism?

Reviewing the list of clashing opinions which we have given, we are impelled also to ask, what could have blinded those men so completely, that they were not led to suspect the truth of a doctrine, which they not only differed widely in explaining, but to explain, or rather to state which, they were obliged to resort to words and phrases for which the Scriptures furnish no authority or justification? Where do they find in the whole Bible any thing like this confusion of sounds, and these undistinguishable distinctions? The sacred pages give them no example. Why then do they palm their own base coinage on the world, for the pure gold of the Gospel?

And finally we would observe, that when any of our brethren are solicited to adopt the trinity into their creed, it will always be fair to ask in return, which trinity? They are so numerous and so various, that it will be necessary to point out in the first place, the particular one intended; and then it will be time enough to examine its merits and its foundations.

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Character of the Son of God.

We have read with considerable pleasure a pamphlet which we lately received, entitled *An Examination of the Divine Testimony concerning the Character of the Son of God. By* Henry Grew, *minister of the Gospel.* The author appears to be a man of an inquiring and independent mind, a devout heart, and a christian spirit. The tract begins with a solemn address to the Supreme Being, the latter half of which we will transcribe.

"O my God, what thou hast been pleased, in thine infinite love, to reveal concerning thy 'beloved Son,' that mortals may have a glimpse of thy glory, grant me to know. I desire not to look into those 'secret things' which belong to Thee alone. It is my highest felicity to acknowledge, to love, and to adore Thee as the incomprehensible source of all perfection, and to feel, that in thy sight I am less than nothing and vanity. But, O my Father, is it not my eternal life to know thee, *'the only true God,* and Jesus Christ whom thou hast sent?" Thou seest me encompassed with mine own infirmity, and with the diverse systems and traditions of erring men. Oh, call me away from these polluted streams to thine own pure fountain. Pity a poor worm of the dust that looks towards thee to direct his path, and in thine infinite condescension and mercy, grant me an understanding of that 'wisdom of God' which the redeemed multitude shall celebrate to eternity, for thy dear Son's sake. Amen."

The writer's collection of scripture testimony to prove the inferiority of the Son to the Father, and consequently the opposition of the trinitarian scheme to the word of God, appears to us ample and conclusive. We can only allow room for a table, which is introduced in the last chapter of his work, in which he has exhibited in parallel columns a few texts of scripture contrasted with parts of the trinitarian creed. He

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justly observes "that error as well as truth may receive apparent support by this method; but this is only when the most obvious and literal import of a passage is not according to the general analogy of the scriptures. Whether that is the case or not with the following, the candid reader will judge."

JESUS CHRIST AND HIS APOSTLES.	TRINITARIANS.
To us, there is but one God, *the Father.* 1 Cor. viii. 6.	To us, there is but one God, the Father, Word, and Holy Ghost.
My Father is greater than I. John xiv. 28.	The Son is as great as the Father.
Who is the *image* of the invisible God, the first born of every *creature.* Col. 1. 15.	Who is the invisible God, the uncreated Jehovah.
The Son can do nothing of himself. John v. 19.	The Son is omnipotent.
But of that day, &c. knoweth no man, no not the angels, &c. *neither the Son,* but the Father. Mark xiii. 32.	The Son is omniscient, and knew of that day as well as the Father.
All power is *given* unto me in heaven and in earth. Matt. xxviii. 18.	No *given* power can qualify the Son of God to give eternal life to his people.
As thou hast *given* him power over all flesh, that he should give eternal life to as many as thou hast given him. John xvii. 2.	
God, who created all things BY Jesus Christ. Eph. iii. 9.	Jesus Christ created all things by his own independent power.
BY whom also he made the worlds. Heb. i. 2.	
The Revelation of Jesus Christ *which God gave unto him.* Rev. i. 1.	The Revelation of Jesus Christ from his own omniscience.
For there is one God, and one Mediator *between* God and men, the man Christ Jesus. 1 Tim. ii. 5.	There is one Mediator between God and man; who is also supreme God and man in one person.

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Denying the *only* Lord God, and our Lord Jesus Christ. Jude 4.	Denying the only Lord God, and our Lord Jesus Christ, who is also the only Lord God, and a distinct person.
Jesus of Nazareth, a man approved of God among you by miracles, and signs, and wonders, *which God did by him.* Acts ii. 22.	Jesus performed his miracles by his own omnipotence.
For as the Father hath life in himself, so hath he *given* to the Son to have life in himself. John v. 26.	The Son is self-existent.
I live by the Father. John vi. 57.	The Son lives by himself.
This is my beloved Son. Matt. iii. 17.	This is the only true God, the same numerical essence as the Father.
That they might know thee, *the only true God*, and Jesus Christ whom thou hast sent. John xvii. 3.	That they might know thee, who art *not* the only true God, in distinction from the Word whom thou hast sent.
That at the name of Jesus every knee should bow—and that every tongue should confess that Jesus Christ is Lord *to the glory of God the Father.* Phil. ii. 11.	That at the name of Jesus every knee should bow—and every tongue should confess that Jesus Christ is Lord *to his own glory.*

We cannot speak so highly of some of the first chapters, in which he endeavours to prove the preexistence and superhuman nature of Christ. We think that he sometimes mistakes the true state of the question, and often runs into the error which he condemns in trinitarians, by quoting insulated passages of Scripture, with too little regard to the context, and too great a dependence on the common version. With regard, for instance, to *the worship* which is to be rendered to the Son, his views seem to labour under some obscurity. He says, "it is remarkable that many Unitarians and Trinitarians have wandered so far from what appears

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to be the truth, as to meet at the same point of error. Both refuse to imitate the heavenly worshippers, who worship the Lamb *in distinction* from the 'most high God' who sitteth upon the throne."—Now this question, about which so many words have been wasted, appears to us exceedingly simple, and to turn entirely on the meaning which is annexed to the word *worship*. As significant of supreme religious homage, worship can be rendered to the Son by Trinitarians alone, because they alone believe him to be the supreme God; and when they bring forward such a text as that alluded to above, to prove the divinity of the Son, we answer them, that the word translated *worship* is often used in the Bible to express inferior degrees of homage, and that naming the Lamb in the same ascription with "Him that sitteth upon the throne," no more proves that the same degree of homage was rendered to both, than the passage 1 Chron. xxix. 20, where it is said, "all the congregation *worshipped* the Lord and the king," proves that equal homage is due to God and to king David. This will be readily allowed by Mr. Grew. He insists indeed more than once, that our worship of the Son should be an inferior worship to that which we render to the Father. Why then does he charge any Unitarians with refusing to imitate the heavenly worshippers? We do not know a single Unitarian who professes not to feel the utmost gratitude for the blessings conferred on mankind by the Saviour, or who would on any occasion hesitate to ascribe to him blessing and praise. If any of us dislike the word *worship*, in reference to Christ, it is merely because it has acquired a precise meaning in our language, and is very seldom used but in connexion with

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the Supreme Being. We wish to be definite in our acts of religion. Confusion has reigned long enough over this subject. Every liberal teacher should do all in his power to clear up the mist, instead of hiding himself behind it. We wish to conform our language to the great principle which we cherish, that religion is too important a subject to be made in any way unintelligible, or to be presented to men in such a manner as to create an opposition of discordant notions. When therefore we have lifted up our voices and hearts to the "most high God," and sung

> Worship to THEE alone belongs,
> Worship to THEE alone we give,

we would avoid exciting questions and doubts, by professing immediately afterward to worship Christ; because every one would not make the same mental distinction which we should. But we assure Mr G. that as far as our knowledge extends, there are no Unitarians who do not deeply reverence their ascended Master, or who would "refuse to imitate the heavenly worshippers," in ascribing "blessing and honour and glory and power unto Him that sitteth upon the throne, *and* unto the Lamb for ever and ever."

We do not mean at present to discuss the question, whether there are any texts of Scripture which are conclusive on the subject of Christ's preexistence; but we cannot but remark that Mr. Grew has adduced many passages as having reference to the exalted *nature* of the Saviour, which seem to us to be more properly applicable to his *character*, and expressive of the high relations which he sustains, by being made the messenger of a new covenant from God, and appointed the head of a perfect dispensation.

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Lines to the Memory of Thomas Fysche Palmer; Buried at Boston.

"Thou shalt not have my bones," the Roman said,
To his ungrateful country. Then, as now,
Whoe'er put forth the patriot's voice or arm,
Incurr'd the patriot's penalty—proscription,
Exile or death. Then blush we not for thee,
Whose ashes here repose. The blush be theirs
Who doom'd thee guilty for in freedom's cause
Uttering a freeman's voice—as Sydney erst,
And sacred Milton—doom'd thee to the halter,
And desert strand, by felons companied!
(Was not his doom, who spoke to free the world
From sin's worse thraldom, to the odious tree,
With malefactors at his side?) on them
On them the shame, albeit thine the suffering!
And meet it was, since thou wert ne'er again
To view the white cliffs of thy sea-girt Albion,
The "mighty mother," who, like her of Colchis,*
Has sometimes slain her sons; whose fatal ire
Had driven thee from her to the wilderness,
With brutes, and men more brutish—meet at last
To rest thee in a land where Priestley rested;
Like him a witness for the truth, like him
An Exile for its sake. And be thy meed
To mix thy dust with theirs, the pilgrim sires,
Men after thine own heart, and kindred spirits,
Whom persecution banish'd in their day,
Even here—what time all here was but a waste,
With its fell Indian and its beast of prey—

* Medea.

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Taking their turn before thee! one in destiny,
Confessors of the same heroic faith,
Martyrs alike for the same righteous cause;—
Rest thee, and rise with them!

Boston, Dec. 22.

Hints on Extemporaneous Preaching.

The Rev. Henry Ware, of Boston, has published an excellent little book with the above title, for which we think he deserves the thanks of all who are engaged in preparing themselves for the ministry. It is written in so forcible a manner, and gives so fair a view of the whole subject, that we can hardly conceive how a student can rise from its perusal, without resolving to make some effort toward the attainment of so highly desirable, we might say perhaps essential a talent, as that of extemporaneous speaking.

The work is divided into three chapters. The first treats of the advantages of extemporaneous preaching, the second, of its disadvantages, and considers the objections which have been made to it; and the third lays down some rules for the acquisition of the talent. The subject is enlivened throughout by pertinent examples and pleasing illustrations. As a specimen, we extract a part of his answer to the common notion, that nature makes orators, and that if we have not an original fluency, we shall in vain attempt to become extemporaneous speakers.

"The history of the world is full of testimony to prove how much depends upon industry; not an eminent orator has lived, but is an example of it. Yet in contradiction to all this, the almost universal

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feeling appears to be, that industry can effect nothing, that eminence is the result of accident, and that every one must be content to remain just what he may happen to be. Thus multitudes, who come forward as teachers and guides, suffer themselves to be satisfied with the most indifferent attainments, and a miserable mediocrity, without so much as inquiring how they might rise higher, much less making any attempt to rise. For any other art they would have served an apprenticeship, and would be ashamed to practise it in public before they had learned it. If any one would sing, he attends a master, and is drilled in the very elementary principles; and only after the most laborious process dares to exercise his voice in public. This he does, though he has scarce any thing to learn but the mechanical execution of what lies in sensible forms before his eye. But the extempore speaker, who is to invent as well as to utter, to carry on an operation of the mind as well as to produce sound, enters upon the work without preparatory discipline, and then wonders that he fails! If he were learning to play on the flute for public exhibition, what hours and days would he spend in giving facility to his fingers, and attaining the power of the sweetest and most impressive execution. If he were devoting himself to the organ, what months and years would he labour, that he might know its compass, and be master of its keys, and be able to draw out, at will, all its various combinations of harmonious sound, and its full richness and delicacy of expression. And yet he will fancy that the grandest, the most various, the most expressive of all instruments, which the infinite Creator has fashioned by the union of an intellectual soul with the powers of speech, may be played upon without study or practice; he comes to it, a mere uninstructed tyro, and thinks to manage all its stops, and command the whole compass of its varied and comprehensive power! He finds himself a bungler in the attempt, is mortified at his failure, and settles it in his mind forever that the attempt is vain."

The sum of the matter seems to be this; that nature does certainly appear to have denied to some, the ready command both of thoughts and words, which she has granted to others; but that it is equally as true, that no man of a moderate capacity can fail of attaining to a sufficient facility of spontaneous utterance, by diligent application, constant practice, and undisturbed perseverance.

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On Poverty.

THE treasures of the world are the gift of God, and few blessings of his providence are more desirable. To possess a noble disposition and an extensive fortune, is to possess the desire and the power of doing good; and the highest honours which men can merit belong to the high minded and liberal among the opulent.

Poverty is no reproach; but it is an evil, and an evil of a bitter nature. A virtuous man may dread it. *I am poor*, says the Psalmist, and he adds, *I am sorrowful.* But if sadness attends on poverty, blessings follow the wounds of melancholy; and a bruised spirit will be borne up by the salvation of God. Since the misfortunes of life are sources of moral discipline, poverty is at once an evil, which must be supported, and a calamity which must be improved.

Men *can* support it, since they voluntarily bring upon themselves many heavier afflictions.

It is better to be poor, than to be wealthy, and yet ignorant of the use of wealth. A man may receive treasures with every harvest or with every wind; yet he will be none the happier, unless he grow familiar with virtue, and make charity the steward of his possessions.

It is better to be poor than to be peevish; for an indigent man may find delight in life, but to the querulous and petulant no enjoyment proves satisfactory, no form seems gracefully moulded, no ray of light preserves its true brilliancy.

It is better to be poor than to be friendless. The

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comforts of life can be spared, if the good feelings of the heart abound. Friends, no less than dutiful sons, are as well made arrows, fitted to defend and to pierce; and happy is he who bears a quiver full of them. To be denied the counsel of men whom we honour, is worse than to need a home; and a reverse in friendship is more terrible than a reverse in fortune.

Poverty is an evil of this life only; it is therefore infinitely less fearful than vice; for vice is a disorder of the understanding and heart, and poverty is a mere temporal disadvantage. Poverty is an evil of this short life; vice is an evil of eternity.

Let us consider then more closely the nature of poverty. The terrors which are gathered around misfortune often vanish on examination; and I believe we may so familiarize ourselves with the haggard mien and wretched apparel of want, as to find her countenance tranquilized by contentment and bright with cheerfulness.

The evil is brief in its duration. We suffer only for a short season from the pains of our bodies. Childhood protects itself by its own inexhaustible sources of gaiety. The hand of poverty can never wound the young, for however heavily it may fall, the Father of Mercies has shielded them by their own internal tranquility and careless cheerfulness. And when we do came, to recognise the power and the train of want, we have grown old enough to resist and support it. The grave too, which is not far from any one of us, is a sure refuge for the needy; the earth, from whence we come, will yet suffer us to repose on her lap;—and what desire, or what suffering, or what necessity can violate the repose of that general resting place? Towards

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that resting place we are hastening, and we shall soon be received there; the hours may roll slowly and wearily, yet they roll onwards; the sands of life are incessantly ebbing; time grows short; and whether it be from sorrow or from pleasure, from want or from abundance, the division of death is at hand.

But death is only a *refuge* from want. Its *remedy* is labour. If prudent counsels and patient industry come from men, good fortune will follow from heaven. The son of the righteous never yet came to want, unless he had first forgotten the instruction of his father. How honourable is it to triumph over indigence by private exertion! How truly independent is he, who owes his sustenance to nothing but his own hands, under the blessing of his own God? Poverty has lost half its terror, now that I know, we have a refuge from it, and a remedy for it; and that it affects neither independence nor honour. I now think it may be borne, with all the sufferings which it threatens. But what are the mighty evils which it inflicts? It certainly diminishes the comforts of life; but should the soul be much dejected, because its partner fares poorly? Can coarse food and coarse raiment injure the mind? And if contumely should follow want, cannot the understanding support reproach, and the consciousness of rectitude contemn it? It is childish, petulant, and unworthy of an immortal spirit to find the hardships of poverty so heavy. The fear that we should not be able to supply the wants of those who depend on us, is not the worst fear; we dread still more a division from those we love; the chill of winter to those who have poor raiment and a scanty fire, is piercing enough, but the cold wind of ingratitude blows with more bitter vehemence, and it

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is the rich who are exposed to that blast. Let us say no more of the personal inconveniences of poverty. It is an outrage on the nature of virtue to suppose, that the quality of food, the splendour of dress, or any mere personal advantages and comforts can interfere with the discharge of duty. Does poverty limit the power of exertion? Does it interfere with the discharge of the offices of life? It rather adds energy to resolution, and new courage to enterprise; it teaches to endure, and it excites to improve; it supports the strength of man in the hour of performance, and the proverb tells us, it is the mother of invention.

But the worst effect of poverty is to limit the means of intellectual improvement. The aspiration after excellence, common to every ingenuous mind, can, if counteracted by the deficiency of fortune, easily produce an agitation of spirits as dismal as insanity.

But has the hopelessness, produced by want, repressed and broken minds of a higher order, more frequently than luxury and wealth have corrupted their energy by indolence? Philosophers have ever shewn a predilection for the humble; and if we recount the names of the departed spirits, who when on earth rested most familiarly on the bosom of science, wisdom will almost seem to have selected her associates from among the poor alone. When we reflect on the lives of those, who have guided the public mind and controlled the events of time, we learn how frequently poverty has fortified and chastened the character of genius.—Can want repress aspirations after intellectual excellence? Can want diminish the energy of the mind or dry up the springs of invention? Can the poet move the more freely through the bright heaven of thought,

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if borne up on the wings of wealth? Or is it that there are no pinions, which rise so heavily and flag so speedily as they?

Even in public life, where wealth would seem to pave the way readily to distinction, many of those, whose names are repeated among the nations with reverence and love, have been familiar with poverty. The rights of mankind have been asserted by the poor; the poor bore onward to its triumph the gospel of Christ. And who in modern times have changed the whole aspect of history and religion? Was it the rich with their treasures? the warriors with their armies? the princes with the revenue of nations at their command? No! A new epoch was established, a new world was discovered, by a poor fisherman of Genoa; and a mendicant monk was the reformer of the Christian Church.

Poverty cannot then be so great an evil. It neither bars the way to usefulness nor honour; and however much it may detract from sensual pleasures, it does not interfere with the highest objects of existence. If men have dreaded it, as a demon attended by despair and misery, it does them no honour to have trembled so timidly before so impotent an adversary.

We have thus far spoken of poverty as an evil which tries men's souls; as an evil to be avoided, to be resisted, to be endured.

Poverty may assist in forming the character to virtue.

And here I especially intreat the patient attention of the rich; for every moral quality, incumbent on the poor, has its corresponding obligation for them. If contentment is a duty, even to the wretched, let the

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rich bear in mind, that they are the ministers in God's hands for relieving distress; and if gratitude is due from the needy to their benefactors, let the rich make the duty easy by conferring benefits with kindness. The spirit of true benevolence is winning. She is gentle, affectionate, and soothing; she distributes her alms with humility and pity; heaven smiles on her loveliness, and men remember her with gratitude. Hence it is even prudent to assist a virtuous man, who is struggling against poverty. A small treasure cannot be better invested. A benefit thus conferred is a fund well husbanded.

God has blessed the poor with the riches of infinite love. The gospel is emphatically theirs; and he who made us, is the shepherd of the needy, the Father of orphans, and the avenger of the widow's wrongs.

It is amidst the hardships of life, that the will nerves itself with its perfect vigour. The mother of the earliest of heroes is said to have immersed him in the river of death, that she might make him invulnerable to earthly weapons; and the fable relates, that the father of virtue committed to adversity the early education of his darling child.

There is indeed one point, in which the opulent have a superiority. It is better to give than to receive. The Father of mercies gives, but does not receive; and so a rich man may multiply his deeds of charity, and like the Lord our God require nothing in return.

The poor cannot practise active benevolence; yet they can on the other hand gain the virtues of contentment and resignation. The example of the great Apostle teaches us in whatsoever state we are, therewith to be content. Disquietude about ourselves

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would be pusillanimous; and as to the good we would do to others, we must be resigned to the limits which are set us. God will accept benevolent feelings and good desires. The angels and the elements and all beings are his ministers; if we are employed but little in his service, we should not despond, but submit ourselves to his will, remembering, that they who stand at his altar in readiness to obey, will be honoured no less than those who speed at his bidding.

But the poor not only cannot exercise charity; they receive benefactions. Let them cherish then the virtue of gratitude. All the blessings of life come from God; but come to us through different channels. They may be inherited; and then a peaceful recollection of the virtues of the departed may sanctify their use. Or a sufficiency may be acquired by private industry, and this is praiseworthy, if the desire of gain does not injure integrity. Or the bounties of heaven may be communicated through the hands of benevolent fellow men; and to receive them thus is the privilege of the poor. The poor do receive benefactions from the rich. Men are not so selfish, as in moments of despondency we are apt to believe. Benevolence does dwell among them. The fire of charity was kindled at the creation of man, and though it may sometimes have burnt dimly, it has never been extinguished. It is an eternal fire, and it never will be extinguished Benevolence does its office cheerfully even where the result is uncertain; and he, who in youth aspires after knowledge, even though struggling against necessity, may hope, that a benefactor will appear to raise him above the influence of narrow means, and wish him good speed in his journey through life.

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But what if contumely were to follow charity? What if a benefactor should become an enemy? What if he who gives, should follow his gifts with reproach and insult? Alas, then the poor man must suffer with meekness. He must learn to be independent, but he must learn to endure. He must respect himself, but he must quell the spirit of resentment. And he will remember, that there is a kind and gentle power above him and around him, who chastises without insult, reproves without reproach, blesses without return, and heals the wounds of poverty with the riches of parental love.

The state of mind, thus produced, will encourage a willingness to acknowledge the benevolence of Heaven. Poverty promotes gratitude to God, and trust in his Providence. It is the rich, who in the midst of abundance forget the Author of good. They, who repose in the delightful gardens of plenty, and enjoy the refreshing shadow of the trees of God, hardly remember the kind being, who adorned our planet so pleasantly; while the pilgrim, who is lost in the desert, where no tree can flourish, and the flower of hope can hardly blossom, grows warm with gratitude as he shelters himself beneath what the prophet so sublimely calls "the shadow of a great rock in a weary land." The shipwrecked mariner, who has neither fire nor water, knows the value of the elements, and receives a few drops of rain with thanksgiving; but we hardly deem the enjoyment of pure air and wholesome water a cause for praise; and they for whom the streams of prosperity pour most copiously, forget that the sources of all good are in Heaven.

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The heart of the poor man turns gratefully to God. He becomes weaned from the world. His treasures are on high. His best hope is in immortality. To the opulent the grave may seem an enemy; to the poor it is a strong fortress against suffering.

The grave is the shelter of poverty. They who have no place of refuge, will soon find one there. Amidst all distress and humiliation they must remember, that they still have a country, where their names may be written foremost on the lists of citizenship. I speak of the city of God, where gold is not honoured, and where treasures are not gathered; the city of God, which is indeed a spiritual city; but if we will have images for our hopes, it is the city, where the palm will be given to patient sufferers, and the amaranth be woven into garlands for those, who have been purified by affliction.

Thus it is that poverty reminds us of the instability of every thing in this world, and of the certainty of every thing in another. Bearing this in mind, can we not learn to support what the apostles endured before us, and what the Saviour of men endured before them? Is there any man so poor that he has no home? Jesus never had a home on earth. Is there any man so poor, that he has no shelter for the night? Though the foxes have holes, and the birds of the air have nests, Jesus had not where to lay his head. Is there any man so poor, that he cannot feel with his country? Had Jesus a country? Was it Bethlehem, where they would have slain his infancy, or Egypt which was but his place of refuge, or Jerusalem where they crucified him? Jesus had no country. Or, since the regard for the body still clings to every one, is there any man so

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poor, that he fears his remains can never be decently interred but by the pity of strangers? Jesus was indebted to charity for a sepulchre.

Let the poor man apply the example of Jesus to his own condition. Let him join to his poverty integrity. Oh! how humble should he then be before God; oh! how proud may he then be before men. He will find poverty an evil easily supported, and will be persuaded, as I hope we are all now persuaded, that knowledge is better than opulence; that wealth is of no value without virtue; that a man may be very poor and very happy.

G. B.

Inconsistency in one of Bishop Porteus's Lectures.

Mr. Editor,

Will some of your correspondents, or perhaps your Trinitarian readers, reconcile an apparent inconsistency which occurs in one of Bishop Porteus's popular Lectures on the Gospel of St. Matthew? It will be found in Lecture Second. At page 34, second London edition, the author observes, in reference to the visit of the wise men to Jesus—"As the Son of God he was soon acknowledged, and due homage paid to his divinity by a very singular embassy, and in a very singular manner. For the Evangelist proceeds to tell us in the beginning of the second chapter that 'when Jesus was born in Bethlehem of Judea, there came wise men from the east to Jerusalem, saying, where is he that is born King of the Jews? for we have

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seen his star in the east, and are come to worship him.'"

In the above passage, Mr. Editor, the elegant Lecturer unequivocally and positively asserts that *due homage was paid to Christ's divinity* by the embassy of the wise men,—an assertion which he fortifies by the quotation from Matthew in which the word *worship* occurs. I must confess I was not a little astonished to see so respectable a man giving into the vulgar, but among critics the universally exploded error, with regard to the true signification of *worship* in this and many other scriptural passages. However, this remark is but by the way. My main object now is something else.

Having asserted, as we have just seen, that due homage was paid to Christ's divinity by that very singular embassy, he does not proceed eight pages before he commits himself with the following signal passage, which is as remarkable indeed for its true criticism, as the former is for just the reverse.

"When the wise men came into the house, and saw the child, they fell down and worshipped him, that is, bowed and prostrated themselves before him, in the eastern manner of doing obeisance to kings. Whether they designed also paying him religious adoration, or how distinct a knowledge had been given them of the nature and rank of the Saviour of the world, *we cannot say.*" Page 42.

How is this? In the former passage, there is nothing like this hesitance, and modest profession of ignorance, but it is affirmed without the least qualification that the wise men paid due homage to Christ's divinity. But here, the author "*cannot say* whether

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they designed to pay him religious adoration." Can the following explanation serve to account for this unfortunate contradiction, until a better is supplied from some other quarter?

Bishop Porteus was unquestionably a man of fine taste, elegant talents, and laudable general purposes. But his biblical erudition was as shallow as his style of writing was smooth and polished. It is almost distressing to see scattered throughout his work, third or fourth-hand criticisms, and often of the most puerile description. I remember reading these Lectures with great delight at the age of sixteen, and well I might, since I could be entertained by such mystical and airy speculations in them as the following, which I quote from the very page as it now happens to lie open before me. "According to the opinion of some ancient fathers concerning the presents [made by the wise men] their faith must have been very great. For they represent the incense as offered to our Saviour as God; the gold to have been paid as tribute to a king; and the myrrh (a principal ingredient used in embalming) brought as an acknowledgment that he was to die for men. But others interpret these same gifts very differently, and take them to signify the three spiritual offerings, which we must all present to heaven, through Jesus Christ; the incense to denote piety towards God; the gold, charity towards our fellow creatures; and the myrrh, purity of soul and body; it being highly efficacious in preserving them from corruption." Now it is no wonder that a man who could pick up such trash as this from Matthew Henry, or somebody else, for the Sabbath-evening's entertainment of a London audience, should set out with his commentary upon the

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second chapter of Matthew in the confident belief that the *worship* paid by the wise men to Jesus was of a similar nature with the religious adoration offered by pious men to the invisible Creator.—It was under this impression that I conceive he must have inadvertently written the first passage before quoted. But in looking among his commentators for some further illustrations of this perplexing subject of the Magian visit, he must full soon have somewhere lighted upon more correct representations of that very inferior kind of worship, or as Johnson defines it, *civil reverence*, which was paid to Jesus. In this way, therefore, I would account for the introduction of the second and unexceptionable passage given above. In this opinion I am the more confirmed, by observing a few pages forward, the following very just remarks, which I quote not only for my present purpose, but for the general scriptural instruction of your readers.

"The *manner* in which these wise men approached our Lord is precisely that in which the people always addressed themselves to men of high rank and dignity.

"They *worshipped* him; that is, they prostrated themselves to the ground before him, which we know was then and still is the custom of those countries.

"They *offered presents* to him; and it is well known, that without a present no great man was at that time, or is now, approached."

Should any of your readers wonder how all these passages quoted from Bishop Porteus in this communication, could come from the pen of one man, and that too in the course of a single Lecture, I am sure he only shares the astonishment of G.

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Ordination Exercises at Biddeford.

In our number for last February, we inserted a notice of the ordination of the Rev. Thomas Tracy at Biddeford, Maine. The written exercises on that occasion have since been printed at Portland; and we take pleasure in enabling our readers, by giving them a few extracts, to judge of their merits.

In the Sermon, by the Rev. Dr. Nichols, we found the excellence which we expected. He preached from Romans xiv. 16. *Let not then your good be evil spoken of.* The following are the introductory remarks.

"The good here intended is liberty of conscience. This liberty the apostle claimed for certain disciples, who had been reproached by some of their brethren for not agreeing with them in a particular view of the Christian system. Recriminations had ensued; when Paul arrested the contention by commanding both to preserve their fellowship, to leave each other to the free exercise of their faith, and at the same time to be well persuaded in their own minds.

"This controversy has long since subsided. But others have arisen in its place, which have not been less calamitous to the unity of the church; nor are they to be distinguished from it, because they may not appear unimportant to those, whom they divide; since this was not acknowledged to be immaterial. In the opinion of a portion of the disputants the subject was of essential consequence. Paul, it is true, regarded it in a different light. In his view the point at issue was not of high importance in itself. But upon this particular he was silent, till after he had enjoined the duty of charity and fellowship, as has been stated. This duty he rested not upon the insignificance of the dispute, but upon the conscientiousness of the parties, and their accountability to Christ alone. His observations were simply these, '*He that regardeth the day, regardeth it unto the Lord; and he, that regardeth not the day, to the Lord he doth not regard it. Why dost thou judge thy brother? or why dost thou set at naught thy brother? for we must all stand before the judgment seat of Christ.*' He reasons upon broad and liberal principles, equally forcible in every period of the Christian world. The brethren were conscientious,—and

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Christ was their judge,—therefore, they should live in peace; their fraternity should not be disturbed."

After some remarks on the value of the rights of conscience, the preacher observes, that if they are "a good, which we must neither deny to others, nor fail to exercise ourselves, we must exercise them in such a manner, as to afford no just occasion for reproach." He then says, that while "there are some respects, in which it would be impossible for the most conscientious Christians to avoid suspicion and censure, there are others, in which they are able and bound to avoid them." These two classes of circumstances form the divisions of his discourse, under which he presents us with some illustrations and rules applicable to each. The following are very just observations, on the undeserved and unmeaning censure to which liberal Christians are exposed, on account of the value which they place on the offices of reason.

"Do you say, that revelation addresses you as rational beings; that religion is a reasonable service; that Christ appealed to the understandings of his hearers, declaring, that, if they were blind, they should have no sin? Do you say the first step in religion, the discovery of a God, must be made by an intelligent consideration of his works; that the second also, ascertaining the sacred origin of the volume, we denominate the Bible, requires not only intelligence and reasoning, but learning also; and as to the third step, the interpretation of the scriptures, do you add that without the constant exercise of judgment we should fill them with contradictions and absurdities? Sound as the doctrine is, that we must use our reason in religion, it is almost unavoidable, that some should regard it with suspicion; and some of that class, too, who have no disposition to be censorious. They will be liable to fear, or will be subject to be told, that you mean by reason, something paramount to revelation; that you intend to set up the suggestions of your minds against the authority of Christ. When so far from failing in reverence to his word, your only object is to discover its import, which is to be done, as you conceive, by explaining it as other books are required to be explained; clearing

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up the darker passages by those which are plain; and gathering the sentiments of the author, not so much from single sentences, as from the general tenor of the whole volume."

We extract the following judicious remarks on the subject of religious reformations, or revivals, from the Rev. Mr. Webster's CHARGE.

"Be careful to point out to your people the true effects which usually distinguish religious REFORMATIONS. They are not excited by the passions and affections, so as to rise and fall, as these are wrought upon. Reformations are guided by the understanding, and advance as that is enlightened. If they are more slow in their increase, they are more likely to be lasting. If they do not make those rapid additions to the number of communicants, which are often the occasion of multiplying church meetings, and frequently end in admonitions, suspensions, and excommunications, those members which they do add from time to time are both a comfort and an honour to the church. They do not render the subjects of them proud, conceited, and censorious—ready to say, 'stand by thyself, come not near me, I am holier than thou;' but make people humble and modest, esteeming others better than themselves. Finally, they are not so much like such revivals as take place in sickness, just before death; as they gradually improve our spiritual health, until they terminate in a holy, virtuous life and conversation."

THE RIGHT HAND OF FELLOWSHIP, by the Rev. Mr. Tilton,* is an animated performance. We quote from it a representation of the spirit of enlightened christianity.

"Wonderful in its nature, powerful and expansive in its influence and operation, is the spirit of enlightened christianity. Like the parental affections, it suffers no diminution in the multiplicity of suitable objects. It smiles at the impotence of sectarian fetters; scorns the distinction of party,—proselyting ambition; spurns the mask of hypocrisy; and looks down the influence and folly of superstition. It acknowledges no local limits; but, in every place, and whatever

* This name was erroneously printed *Felton* in our February number. The paper from which we copied the account of the ordination, led us into the mistake.

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country, in its own majestic independence, and heavenly wisdom, seeks to associate, in entire and friendly fellowship, with all, who bear the impress of the Saviour. The light of its own countenance reflects a radiance on others. Even as iron sharpeneth iron, so does the face of a man, with a christian spirit, enlighten the countenance of his friend. True christian love is not an evanescent principle. It consumes not in the intenseness of its own heat; the floods cannot quench it; time cannot dissolve it; death only hastens its consummation in the heavens."

If the dominion of religious charity is not strengthened by the inculcation of sentiments like these, we shall begin to doubt whether she was ever intended for an inhabitant of this quarrelsome world. But the very expression of these sentiments is the best encouragement to the contrary. We hear them uttered every day with a still louder voice, and from an increasing multitude of the faithful; and we are therefore sure that their power is increasing, and that ignorance and fanaticism will gradually recede from before them.

Anecdotes of the late Rev. Elhanan Winchester.

This gentleman was justly esteemed as a highly estimable person, and his popularity as a preacher is well known to many in this country. He was a Universalist by profession, and was well able to illustrate and defend his views of religion. He was a believer in the punishment of the wicked after the resurrection, but he held that this punishment will not be eternal, the great object for which it will be inflicted by our wise and merciful Father in heaven being the benefit of the sufferer; consequently, that, as regarded each individual, his sufferings will be at an end when his

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bad habits are corrected and his evil passions subdued; in other words, when, "being made free from sin, he shall become a servant of righteousness." Mr. Winchester's sentiments on other topics, particularly respecting the person and death of Christ, were, it is believed, what are usually called orthodox; but his spirit was truly liberal. As specimens of his liberality, allow me to relate two facts of which I was a witness.

In the months of February, March, and April, 1796, the late Dr. Priestley delivered a course of Lectures in the Universalists' Church of Philadelphia, of which church Mr. Winchester was at that time the minister. Dr. Priestley preached on Sunday mornings, when Mr. Winchester always attended. After the lectures on the Evidences of Divine Revelation had been concluded, Dr. Priestley delivered a discourse in vindication of Unitarianism, and the same morning administered the Lord's Supper, *of which Mr. Winchester partook;* thus publicly showing that, in his opinion, there was no reason why Unitarians and Trinitarians should not unite in celebrating the death of Christ; the greatness of whose love they all acknowledge, and whom they equally own as their Lord.

But Mr. Winchester avowed his catholicism, as well by his language in the pulpit, as by his conduct when simply appearing as a private Christian among a numerous assembly of worshippers.

One Sunday afternoon, in the course of his sermon, he related the following incident, which will now be detailed, as much as possible, in his peculiar manner. "I was once asked," said he. "whether I thought it possible that a Socinian could be saved. Knowing

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that the person who put such a question was weak and narrow minded, instead of giving an immediate and direct answer, I said to him, my friend, before I make any reply I must know what you mean by a Socinian. As he appeared to hesitate, I proceeded thus. Do Socinians believe that Jesus is the Messiah? he answered, O yes, they believe this, but they deny that he is God, equal with the Father. I further asked, do they believe that God raised him from the dead? he promptly rejoined, they believe and lay great stress on his resurrection, and often dwell on it; but they do not believe in the great doctrine of his atonement. To this I answered, recurring to the question he had put to me, "whether I thought it possible that a Socinian could be saved?" it is of little consequence what *my* opinion is on this subject, but I can give you the opinion of the Apostle Paul respecting persons who acknowledge that Jesus is the Christ, and who believe that God raised him from the dead. "If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. x. 9. Now, as you have admitted that Socinians believe both these truths, it necessarily follows, agreeably to the decision of Paul, that, provided their conduct correspond with their profession, they *shall* "be saved."

It is of importance to bear in mind, in order fully to estimate the liberal spirit of Mr. Winchester, that he was himself a believer in the deity and atonement of Christ; but he did not venture to limit the mercy of God to those who were like-minded, nor to utter

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anathemas against any sincere professors of christianity, however widely they differed from himself on points of faith. J. T.

"The Christian Examiner."

We have received the two first numbers of "The Christian Examiner and Theological Review." It may be considered as commencing a new series of the "Christian Disciple and Theological Review," being conducted by the same gentlemen, and on the same principles. The form and appearance of the book, however, are much changed for the better. The type is larger and more clear, the page is handsomer, and the paper is whiter and better. The articles in these numbers are remarkably excellent. Nothing could be better than the review, in the first number, of Dr. Beecher's sermon, entitled, *The Faith once delivered to the Saints.*—This work, which we strongly recommend to all practical Christians, and inquirers into the true meaning of God's word, is published in Boston by Oliver Everett, and is principally supported by the contributions of the clergymen of that city. The acting editor, we understand, is the Rev. John G. Palfrey.

Errata. On page 240 of last volume, line 8th, for Rev. Mr. *Felton*, read Rev. Mr. *Tilton*. In the piece of poetry, same volume, page 256, line 7th, for *guest*, read *quest;* line 15th, for *light*, read *sight*.

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THE

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Religious Dissipation.

THERE are many people who are never easy unless they are attending some religious assembly; hearing a sermon, a lecture, or a prayer; going about to all kinds of missionary meetings, and all sorts of clerical conventions; receiving exhortations, and perhaps making them; listening to the recital of *experiences*, and then in turn reciting their own; crowding round a show of Cherokee children, or conversing with a convert from New Zealand; never easy, in fact, unless while they are trespassing on their real duties, by the fruitless performance of imaginary ones. They must have the bell of the meeting-house rung every other day, and the doors of the school-house opened every other night; but their own house may take care of itself. The Choctaw youth must be attended to, it would be a sin to neglect *them;* but in the mean time their own offspring are running wild, and making rapid advances toward a state of barbarism, or, which is still worse, by being obliged to go through the same round of, to them, insufferably tedious ceremonies, are

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imbibing a fatal distaste for religion itself, which they will perhaps never get over as long as they live.

I am quite ready to allow that a large portion of such people are sincere in these practices, and that they go to meeting every day in the week with the best and most serious motives in the world. Without, at present, saying any thing of the erroneous views of this portion, I intend to take some notice of another, equally as large, whose conduct is not so purely actuated, and to enumerate some of the worldly and selfish motives, which, I have every reason to believe, enter into, and alloy, their perpetual attention to religious forms and exercises. In doing this, I shall not merely propose, unless I greatly deceive myself, a captious and groundless theory, but shall draw my inferences and statements from what I have myself remarked of the characters of those persons, who are wonderfully busy and punctual in every spiritual observance, commanded and not commanded, especially the latter, without being at all more virtuous or pious, so far as I could see, than their neighbours.

I am pretty confident then, that motives of *vanity* have considerable influence over this class of devotees. It is not enough that they are seen in the house of worship one day in seven. Every body else is seen there too, and they are not noticed in the crowd. This gives them no distinction—they have nothing to do—people are on that day assembled together to worship God, and not to talk about themselves; and there is no opportunity to exercise any particular gifts, or show off any remarkable graces Neither can they, on the Sunday, expect to obtain any special attention from the clergyman, nor hold any discussions with the elders,

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or deacons, or heads of the parish, but are compelled to go home in the returning throng of men, women, and children, and pass their thresholds in quietness, and sit down to their Bibles in silence, and, if possible, with humility. This will not do at all; there is no relish, no savour, in it; nothing to lift up the hearts of little men, or satisfy the greedy self consequence of bustling and insignificant women. But at a conference meeting, a prayer meeting, or an inquiry meeting, held by a select number, at an unusual season, or in an unusual place, the scene is reversed, and they can make themselves of some importance. The spell of silence is taken off, and they can display their acquirements and their acuteness, and can handle the most knotty points of divinity without the least symptom of fear or modesty, and can measure their spiritual growth with much apparent meekness, and confess the vileness of their nature, and the enormity of their sins, with much real pride, and while they are calling themselves *worms*, mean all the time that they are the chosen of God's creatures. "In the multitude of dreams, and many words," says the wise man, "there are also divers vanities." It is no small thing for these, who could never have hoped for distinction in any other way, to be accounted in their neighbourhood cunning expounders of Scripture, or astonishingly gifted in prayer, or fearful wrestlers with Satan. And even if they do not happen to possess any great flow of words, or store of superficial knowledge, they can at least be gratified by the personal attentions of the minister, and gain considerable credit for unusual piety, and remarkable absorption in heavenly things. Now in the common concerns of life vanity is bad enough, but

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to pursue a routine of observances, which so cheaply satisfies their fears.

Some people are always going to church, lecture, and conference, because they have nothing else to do—that is to say, because there is nothing else that they *will* do—for if we were disposed to do all our duty, we should never lack employment. They feel their time lying like a weight upon them, and they go and throw it off in a meeting house, because they can get rid of it there, not only without reproach, but with some credit. They roam from a prayer-meeting to an inquiry meeting, and from one pulpit to another, to wear away the hours, and bring about sleeping-time. They are spiritual idlers, who, to be sure, may as well be at church as lolling at home or sauntering in the streets, but who are by no means to be particularly commended for making religion a pretence for their laziness.

Such are some of the motives which give rise to outside devotion. No person of observation will deny their existence and influence; and no person of good sense will claim for them any desert. But I have allowed that others are actuated by purer motives. I am sure that very many of those who so assiduously wait on the various assemblies and exercises connected with religion, do so from the persuasion that they are engaged in a high and actual duty, and are performing what is well pleasing in the sight of God. However much I may respect the feelings of such persons—and I do most sincerely respect them—I cannot but lament their erroneous views, and I cannot give up my conviction that their conduct proceeds from mistaken impressions.

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They entertain the idea, as it seems to me, that they cannot be properly religious, nor perform the proper acts of religion, except when they are attending on its stated ministrations. They are not aware that religion loves the fire-side as well as the altar, and leads us to the latter, principally that we may be taught to estimate the joys and discharge the duties of the former. They divorce religion from morality, and devotion from holiness, without considering that they are only beautiful in union. They see not that by giving too much time to the means of grace, they may neglect their end, and sin against God in the house of God. The eye of Heaven rests as complacently on the family circle, as on the congregation of worshippers; and the congregation have worshipped in vain, if they do not return better fathers and mothers, sons and daughters, husbands and wives, brothers and sisters, than they went; and worse than in vain, if while joining in prayer, or listening to an exhortation, their domestic arrangements have been disturbed, and the beings who depended on their care have suffered for the want of it. The duties which are nearest to us, are those which are to be first discharged; the persons who are immediately connected with us have the earliest and the strongest claims on our attention, for if we do not attend to them, who will? and why did God place them under our protection, or give them a right to our service, if he did not mean that we should protect and serve them? There is one day in seven set apart for public worship. Is it not enough? Who shall ask Him who appointed the Sabbath, why he did not ordain its more frequent recurrence? It *is* enough. It is enough for public instruction and social devotion. Let family or private

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prayer, and the reading of the Bible, that fountain of religious knowledge, complete our religious discipline. If two sermons on the Sunday, together with our own devotions and meditations, and the use of the Scriptures, are not enough to regulate our conduct for the rest of the week, either the sermons are very miserable, or our memories are very short, or our understandings are very shallow, or our hearts are very cold.

I always suspect the religion, which leads people too often from home. There must necessarily be in it a deficiency of reason or of feeling, or a superabundance of pretence and form. I mean not to disparage the institutions of public and social religion. I delight to see a village pointed out by its church spire. I delight to hear the voice of praise filling the house of God. I delight to behold those who enjoy the blessings of Christianity, endeavouring to diffuse them by every suitable means in every possible place. But I hate to see a man leaving his business or trade, to be instructed in the doctrine of total depravity, or to talk solemn fustian himself; and I hate to see a woman take all her religion to church or conventicle, and let her own house burn up, if it will, with every thing in it, while she is dissolving in tears at some shocking story about the Hindoo widows who burn themselves.—Oh! why will we not make religion the unreserved and smiling companion of our hearts and our homes and our duties, instead of forcing her to be the object of formal and mysterious and lifeless ceremony.

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Our Ignorance of what is Best for us.

Complaints of human ignorance have been common in all ages. The poets of antiquity, who were the historians and moralists of the people, often feelingly uttered them. They are found in all writers, who have left us reflections on life. "Who knoweth," asks Solomon, in beautiful and impressive language, "what is good for a man all the days of his vain life, which he spendeth as a shadow?" We are, in fact, surrounded with darkness. We are ignorant not merely of that which is remote, and in no way concerns us, but of much which is near and about us, much with which, it would seem, we ought to be familiar—ignorant of ourselves, and of what is best for us. What is more, this ignorance admits of no remedy on this side the grave. We must bear it with us to the tomb.

Such may be pronounced, at first view, a melancholy picture of human nature. It may appear most of all things unfortunate for us to be ignorant of what is good for us all the days of this vain life, which we pass as a shadow. What greater calamity, it may be asked, than not to know what contributes to our happiness, and what may occasion our misery? Yet nothing is more true, than that what men desire as a good is often found to be an evil, and what they fly from as an evil becomes productive of good. Their wishes are traitors to their happiness. No greater misfortune could happen to them, than that the expectations they indulge should be answered, and the cup they would reject as distasteful should be removed.

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No man knows what is good for him—what incidents or events may finally minister to his happiness. We cannot doubt but that it is a wise appointment of heaven, that it should be so, whatever of gloom such a view of life may appear to carry with it.

The foundation of our ignorance of what is, on the whole, best for us, is laid in the imperfection of human nature, in those weak and limited capacities, which are given for our guidance. We have some knowledge of surrounding objects, which fall under the observation of our senses; we receive additional information from our fellow men and from history. We are not wholly ignorant of the present and the past. Yet our knowledge even of these is necessarily very imperfect, and in numerous instances combine with doubt, uncertainty, and error. The future is wholly unknown. We cannot look into it far enough to discover the least of the incidents, which may occur to us in life. We form our conjectures; but these conjectures appear idle, when we call to mind the occasions on which nothing of what was expected happens, and what was wholly unlooked for takes place.

But it is not so much an ignorance of events as of their consequences, of incidents as of the effects which may follow them, that constitutes our ignorance of our own good. We cannot look forward to the end of life, to ascertain what influence the particular situations in which we are at any time placed, may finally have on our happiness. We cannot tell in what way the attitude into which our affairs are thrown, may affect our fortune and enjoyment during the several steps of our pilgrimage on earth, and our prospects beyond it. A bad posture of things may be soon followed by a better,

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or it may call forth virtues in us, which will more than compensate for the evils that attend our lot.

Our happiness depends less on the incidents which may happen to us, than upon the temper and feelings which we constantly carry with us. A perfect indifference to what is taking place around us, is stoicism, neither to be expected nor wished for. Still it is true, that every wise and every virtuous man has a happiness in some measure independent of any thing without himself—a happiness arising from disposition, from a proper state of the feelings, affections, views, tastes, and habits.

The incidents, that occur to us, derive their importance chiefly from the effect they may have on the understanding, temper, and life. That situation is on the whole best for us, which, all circumstances taken into view, is adapted to make us the best men—to cause us always to think and feel as we ought, to lead lives of the greatest usefulness—adapted to call forth and strengthen the greatest number of the best qualities—in a word, that which tends most to refine and elevate our weak and imperfect natures. We are too ignorant of ourselves to determine what condition will most effectually answer this end. We are incapable of judging well of the force of temptation and strength of motives and excitements. Had we the power of choosing, we might place ourselves in scenes, which might be fatal to our virtue and peace.

We would have ease, fortune, preferment, the friendship of the world. But are we certain that we may not be better without them? Are we sure that they might not corrupt us? Do we know that we should withstand the temptations they bring with them? Is

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there no danger that our virtue might be too infirm to resist their power? Might not our passions be inflamed? our circumspection and reserve be lost? Is it not possible that we might become elated and careless, indolent, forgetful of God, immoderately attached to the world, negligent of our temper and lives? Are we certain that we do not need the restraints which more limited means, the necessity of industry, and our want of the patronage and kindness of those by whom we are surrounded place upon us? May not these restraints assist our moral principles, and contribute to the support and security of our virtue? May they not be necessary to preserve us from an offensive pride, to impose some check upon our passions, to keep us within bounds of moderation? He who imagines that he stands fast, that he can never be shaken or seduced by the temptations and facilities of indulgence, which wealth, prosperity, and power present—that he has firmness and principle, which will prompt and enable him to have the same regard to temper and habits, whether his situation have a strong tendency to render him negligent or the opposite, knows little of the weakness and treachery of the human heart. Prosperity has occasioned the destruction of thousands. What they have viewed as their greatest happiness has proved the bane of enjoyment. What they have regarded as the highest good fortune has been in reality the heaviest calamity, which could have overtaken them. They have had success or enjoyed greatness; they have listened to flattery and received the caresses of the world, and thought themselves for a time happy; but that in which they most delighted, has occasioned

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degradation of mind, diseased or gross tastes, intemperate indulgence, and final grief and melancholy.

We would shun adversity; we would be free from hardship, from the necessity of labour and care, from sickness, disappointment, and sorrow. But can we look forward far enough to be certain that they may not be attended with the happiest consequences? Are we sure that they may not be necessary to a healthy state of moral feeling? Do we not want them to chasten our pride, to cure our thoughtlessness; to disenchant us from the world, to teach us where to seek our happiness, to make us perceive the full value of the joys, the consolations and hopes of virtue, and the real vanity and emptiness of worldly pleasures and pursuits? May not the employments, to which our situation calls us, and the dispositions and train of thought it is fitted to produce, contribute to render us more wise and virtuous, more truly friends to ourselves, and greater benefactors to others, than we should be without them? May not our temper be mended, our desires rectified, our moral tastes formed, so that the evils of our condition may be, on the whole, outweighed by the good produced by them?

Misfortune often instructs us more effectually than any thing else. Affliction and adversity are the soil of virtue. They bring down our pride to the dust; they make the heart tender; they cause us to remember our mortality and weakness, and to apply our thoughts to wisdom. They almost necessarily have the effect of pruning off our vices, and adding to the number and richness of our virtues. They are stern monitors, but not sterner than are needed to deter or recall us from folly.

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A situation attended with hardship, solicitude, and a weight of responsibility, by leading us to make extraordinary exertions, may be the occasion of producing in us extraordinary merit. Weak minds may despond and sink, but the more firm and better attempered will rise. New capacities will be developed, and the prospect gradually brighten. A recollection of the obstacles which have been removed, of the difficulties which have been surmounted, and important effects produced, will be afterwards a source of the sweetest reflections.

We need some evils, or the fear of them, as an antidote to our moral infirmities and weakness. We are so averse to looking into ourselves, so apt to become occupied exclusively by objects without and around us, so fond of ease and indulgence, that were it not for the healing power of adversity and strong stimulus of necessity, we might often live all our days in carelessness of what ought to awaken in us the greatest solicitude. We might fail of excellence because not driven to make exertions for it. Human nature is not so perfect, that we have need only of gentle motives and refined suggestions of the understanding. These are not always sufficient to overcome sluggishness and throw off vice. After all, the hardships, privations, and evils of life perform an important office by the power they have over the mind. They compel us to summon up all our energies—they force us from beds of lethargy and ease—they lessen the facilities of vicious indulgence—they throw us upon our own resources—they often perform what nothing else can. Multitudes live to be convinced, that what appeared at the moment calamitous, hard, or distasteful, was, in fact, the occasion of procuring them the most solid and lasting enjoyment.

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They have cause to the last to reflect, that it was good for them that they were afflicted.

With regard to our knowledge of what is best for us, we all in many respects resemble children. We do not perceive at once the full benefit of the checks and excitements which are furnished by the situation in which we find ourselves placed, because we cannot look forward to their effects. and are ignorant of the consequences, which would have followed had they never been felt. Time and observation do something to instruct us; the sick and dying bed more. The near approach of dissolution leads us to regard the wealth, the honours, titles, and pageantry of the world, as they deserve. When about to leave the earth and enter on an unknown scene, what are the occurrences upon which we shall look back with most satisfaction? Is it those, which have contributed to aggrandizement and ease? those which have procured us the flattery and homage of the unthinking and dissolute? those which have diverted our thoughts from ourselves? elated us with pride? filled our cups with mirth? Is it those, which have ministered to luxury, to ostentation, and vain display?—Or is it those which have bowed down our stubborn hearts? silenced the tongue of flattery? called home our thoughts? brought a remedy to carelessness? those which have caused us to reflect on our condition, contributed to make us keep the future in view, and live always prepared for death? Possibly the evils, which appeared at the time most difficult to be borne, may be then looked back upon as the greatest good it has fallen to our lot to receive. What we regarded as the darkest passages of our life may

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appear the brightest spots of which any memory is preserved.

If after having entered the eternal world, we may be supposed capable of turning to view the scene of our present labours, sufferings, and trials, we may perceive still more clearly, that what we now desire would often have occasioned our misery; and what we would shun is frequently the best that could happen to us. It may then appear to have been ordained in mercy, that our wishes should have been sometimes disappointed, that our purposes should have failed, that we should have been made to taste of sorrow when we would have preferred mirth. The chastisements which seemed severe, will be discovered to have been the corrections of a Father's hand. It will be seen that the disappointments of life were employed to teach us, that nothing human is firm, and induce us to lay hold of a stronger support and more sure hope; that the earth was not made a garden of sweets, because it was not intended that we should find our heaven here; that the nettle was planted with the rose to abate our delights, and leave us something to wish for hereafter.

Our ignorance of what is best for us should tend to produce in us an equal mind, neither elated by prosperity nor depressed by adversity. None will be transported by success but such as place a disproportionate value on the goods of the world, and no one will esteem these goods highly who remember that they are not merely vain, but may be hurtful; that he may possibly be better without than with them. Disappointment, worldly losses, and obloquy, cannot weigh much upon the spirits of those, who are impressed with a sentiment of the uncertain nature and dangerous in-

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fluence of uninterrupted prosperity, of riches, of popular favour and applause. A person, who is thus impressed will be patient under the hardships and evils of life. His happiness will not be poisoned by incidents which affect only his estates, honours, pleasures. He will not think, when called to resign a greater part of the "objects of human pride and ambition;" to give up titles, decorations, and power, so much doted on by the multitude; to relinquish wealth, that "general idol, which has a temple in almost every house, an altar in every heart;" to sacrifice temporary conveniences and selfish gratifications so much valued and sought; that he parts with any thing, which is properly his own—that his real dignity and worth are lessened—that he has much cause for lamentation, or any for effeminate complaint. He is robbed only of what is foreign to him; he has dropped what is often but an incumbrance and impediment of virtue; his absolute merit, in fact, only becomes more conspicuous.

We know not what scenes and incidents may minister most to our happiness. Let us then preserve our integrity, and act uprightly, and feel no solicitude about the consequences. Let our ignorance of the good or evil of our lot teach us to place our affections on that which is capable of affording solid and lasting contentment—on goods, which do not perish in using, which time cannot corrupt, nor accident destroy, which bring with them no temptations or dangers, which are enjoyed without apprehension of satiety or disgust. That virtue is an essential, positive, and lasting good, and vice an essential and bitter evil, there can be no doubt. The former can never, under any circumstances, become a real evil, nor the latter a real good. Virtue

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deserves to be made an object of constant pursuit for itself and for the happy consequences which inseparably attend it, and vice shunned for its turpitude and the inevitable misery into which it plunges us. Let us keep in view this certainty and be wise. Let us use the world without abusing it, remembering that the earth is not the place of our rest, but a land through which we are travelling to fit ourselves for a post and employment, which will be hereafter assigned us, and which will be of greater or less dignity and happiness according to the fidelity we have shown, and skill we have acquired during our passage through life. A. L.

The Worm.

From the Missourian.

——"Outvenome all the worms of Nile."
Shakspeare.

WHO has not heard of the Rattle-snake or Copperhead! An unexpected sight of either of these reptiles will make even the lords of creation recoil; but there is a species of worm found in various parts of this state, which conveys a poison of a nature so deadly, that compared with it, even the venom of the rattle-snake is harmless.

To guard our readers against this foe of human kind, is the object of this communication.

This worm varies much in size. It is frequently an inch through, but as it is rarely seen, except when coiled, its length can hardly be conjectured. It is of a dull lead colour, and generally lives near a spring or small stream of water, and bites the unfortunate peo-

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ple who are in the *habit of going there to drink.* The brute creation it never molests. They avoid it with the same instinct that teaches the animals of Peru to shun the deadly Coya.

Several of these reptiles have long infested our settlements, to the misery and destruction of many of our fellow citizens.—I have, therefore, had frequent opportunities of being the melancholy spectator of the effects produced by the subtle poison which this worm infuses.

The symptoms of its *bite* are terrible.—The eyes of the patient become red and fiery, his tongue swells to an immoderate size and obstructs his utterance, and delirium of the most horrid character quickly follows. Sometimes in his madness, he attempts the destruction of his nearest friends. If the sufferer has a family, his weeping wife and helpless infants are not unfrequently the objects of his frantic fury—in a word, he exhibits to the life all the detestable passions that rankle in the bosom of a savage, and such is the *spell* in which his senses are locked, that no sooner has the unhappy patient recovered from the paroxysm of insanity, occasioned by the bite, than he seeks out the *destroyer* for the sole purpose of being *bitten again.*

I have seen a good old father, his locks as white as snow, his steps slow and trembling, beg in vain of his only *son* to quit the lurking place of the worm. My heart bled when he turned away, for I knew the fond hope that his son would be the "staff of his declining years," had supported him through many a sorrow.

Youths of Missouri, would you know the name of this reptile? It is called the *Worm of the Still.*

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Address to the Stars.

From the London New Monthly Magazine.

Ye are fair—ye are fair—and your pensive rays,
Steal down like the light of parted days;
But have sin and sorrow ne'er wandered o'er
The green abodes of each sunny shore?
Hath no frost been there, and no withering blast,
Cold—cold o'er the flower and the forest past?
Does the playful leaf never fall nor fade,
The rose ne'er droop in the silent shade?
Say, comes there no cloud on your morning beam,
On your night of beauty no troubled dream?
Have ye no tear the eye to annoy,
No grief to shadow its light of joy?
No bleeding breasts that are doomed to part,
No blighted bower, and no broken heart?
Hath death ne'er saddened your scenes of bloom,
Your suns ne'er shone on the silent tomb?
Did their sportive radiance never fall
On the cypress tree or the ruined wall?—
'Twere vain to guess, for no eye hath seen
O'er the gulf eternally fixed between.
We hear not the song of your early hours;
We hear not the hymn of your evening bowers.
The strains that gladden each radiant sphere
Ne'er poured their sweets on a mortal ear,
Though such I could deem on the evening's sigh,
The air-harp's unearthly melody!

Farewell! farewell! I go to my rest,
For the shades are passing into the west,
And the beacon pales on its lonely height—
Isles of the blest—good-night!—good-night!

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Thacher's Sermons.

In February last, Wells and Lilly published a volume of Sermons by the late Rev. S. C. Thacher, of Boston, with a Memoir of the author, by the Rev. F. W. P. Greenwood. We are ready to declare, without hesitation, that we think it the best collection of *family sermons*, for its size, with which we are acquainted. The discourses are written in a style which is at once elegant and perspicuous; they present highly interesting views of each subject discussed; they do not fatigue attention by their length, occupying about twelve octavo pages each; and they inculcate a pure and sound morality, founded on a rational christian faith. Our readers will perceive that the sermons selected are on the most important topics, from the list of contents which we subjoin; and also that attention has been paid to their arrangement according to their subjects.

On early piety; on the necessity of a religious principle of action; on the government of the thoughts; transient resolution; love to our neighbour; the christian law of retaliation; on humility; on honesty; on contentment; the originality of the christian system an argument for its divinity; saving faith; rules for the study of the Scriptures; on the book of Job; on the sources of sin in the human constitution; on original sin; on the unity of God; on the influence of the female character on society; on leaving the old church; on the dedication of the new church;—to which sermons is added a dissertation, on the kind and degree of evidence necessary to establish the doctrine of the

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trinity, and by which we might expect the doctrine of the trinity would be supported in the Scriptures.

From that portion of the volume which is exclusively practical, we extract, without taking any pains in the selection, the following passages from the sermon on Humility.

"Compare then the proud man with the man of humility, and tell me, which is the more dignified being. Pride, like humility, supposes an act of comparison. But the comparison of the proud man is not between himself and the standard of his duty; between what he is and what he ought to be; but between himself and his fellow men. He looks around him, forgets his own defects and weakness, infirmities and sins, and because he finds, or imagines he finds, in some respects, a little superiority to his fellow men—at the greatest it can be *but* a little—because he, one worm of the dust, believes himself to be somewhat more rich, more learned, more successful than another, he thinks this to be a sufficient ground for swelling with self-complacency, and regarding those around him with disdain and contempt. The humble man, on the contrary, is so full of the thought of the exceeding breadth of the commandments of God, and of that supreme excellence to which his religion teaches him to aspire; and he so constantly recollects the imperfection of his approaches to it, that every idea of a vain-glorious comparison of himself with his neighbour dies away within him. He can only remember that God is every thing, and that in his august presence, all distinctions are lost, and all human beings reduced to the same level. Say then, my friends, is it not pride that is so mean, so poor-spirited and low; is it not pride that is a mark of

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a little and narrow and feeble mind; and is not humility alone the truly noble, the truly generous and sublime quality?

"There is this farther proof of the superior elevation of the humble man. The man of pride, with all his affected contempt of the world, must evidently estimate it very highly; else whence so much complacency at the idea of surpassing others? Whence that restless desire of distinction, that passion for theatrical display, which inflames his heart and occupies his whole attention? Why is it that his strongest motive to good actions is their notoriety, and that he considers every worthy deed as lost, when it is not publickly displayed? It is only because the world, and the world's applause are every thing to him; and that he cannot live but on the breath of popular favour. But the humble man, with all his real lowliness, has yet risen above the world. He looks for that honour which cometh down from on high, and the whispers of worldly praise die away upon his ear. When his thoughts return from the contemplation of the infinite excellence of God and the future glories of virtue, the objects of this life appear reduced in their importance; in the same way, as the landscape around appears little and low to him, whose eye has been long directed to the solemn grandeur and wide magnificence of the starry heavens I appeal to you, my friends, to decide on the comparative dignity of the characters of the proud and the humble man. I call on you to say, whether our blessed Master has given to humility too high a rank in the scale of excellence."

From those sermons which have a controversial bearing, we quote some remarks on what is usually

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termed the Fall, which we consider particularly excellent.

"The Mosaic account of the *Fall* of our first parents, claims our first and chief attention. We all believe that 'God created man in his own image; in the image of God created He him.' The question is, whether, from any cause, God has been less beneficent to our nature than to that of our primitive father; and now creates that in sin, which he originally formed in innocency.

"In the first chapter of Genesis, the design of the sublime historian is evidently to teach to all ages, in opposition to every system of atheism or idolatry, this grand truth; that the world was created by one God, by one infinite Mind. Those, who besides this, seek for a system of philosophy and geology in the Mosaic narrative, are at liberty to find it; but it is more, I think, than is professed to be given, more than seems necessary for revelation to impart, and more, therefore, than the sacred history ought to be made responsible for. That there is but one Creator of all things, is surely an idea magnificent enough to fill our loftiest conceptions.

"In the same way, I conceive, it is the chief design of the account of the Fall, to teach us why it is, that toil, and suffering, and death are the lot of man. After being told that there is one common Parent of all, who, when he had beheld every thing which he had made, saw that it was very good, the question would naturally arise in the mind of every one, 'Why then is not the life of man happier? Why too is it not rendered immortal on the earth, or translated without death to the skies?' These questions are answered,

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and most wisely and truly answered, in the account which is given us of the Fall of our first parents. We there see that the state of man was originally a state of unmingled happiness and exemption from death. The fairest possible experiment was made,—not indeed, to satisfy the omniscient Creator, but to justify his ways to our minds. The man was placed in bowers of perfect bliss. The earth, unsolicited, brought forth her fairest and richest products, asking of him only to direct and prune her luxuriant abundance. Every gale wafted fragrance to him, every flower shed for him 'odorous sweets,' every tree bent with balmy and ambrosial fruits, inspiring him with health and joy. All was peace and universal love; and, if the nature of man could have been trusted with perfect happiness and immortal life on earth, they were now within his reach. But it was soon seen that this was too much for a being so limited and imperfect. Man, being in honour, did not abide. He could not bear unmingled ease and prosperity. His desires passed the bounds of moderation. He fell from his innocence. He violated the divine command.

"There, then, it was for ever demonstrated, that such a being as man, at his best estate on earth, is not capable of enduring unalloyed prosperity. He will infallibly abuse it. He needs adversity, 'the tamer of the human breast,' the 'stern and rugged' but faithful nurse of virtue. He needs toil and pain and sorrow. Nay, all this is not enough to restrain the torrent of human passion. He needs DEATH—that mysterious and terrible corrective of sin. He needs to know that his career on earth is bounded; that his days have their

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limit and their number; that the desires of the wicked shall all finally perish.

"This is the lesson which is taught us by the fall of our first parents. We here see, why the infinite Beneficence of heaven has ordained our present state. We see why disease and suffering are sent on us; why we are condemned to eat of the ground in sorrow; why it brings forth thorns and thistles to us; why we are doomed to eat bread by the sweat of our face, till we return to the earth, and that inevitable sentence receives its execution, 'Dust thou art, and unto dust shalt thou return.' Adam was a perfectly fair representative of our species. He was placed in the most favourable circumstances possible. If prosperity corrupted him, if he fell, what son of his can think that he should have succeeded better? Let him, who never knew sin, let him, who feels no frailty within his breast, demand back of his Maker the Paradise that Adam lost.

"You will observe that it is uniformly taken for granted in this account, that our primitive sire was exactly such a being as his children now are. He was no more than the most perfect specimen possible of a man. He was a creature of flesh and blood, as we are; of powers, capacities, affections, like our own; and with that same inherent liability to sin, of which we are conscious. Not one word is uttered in the sacred narrative of his possessing an 'original righteousness,' which belongs not to our common nature. This is purely a fiction of systematic theology. It is clear that his nature was open to temptation as ours is; else why did he fall? he must like us, have had a law in his members warring against the law of his mind; and he was

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actually led captive by it. Not one word is uttered, in the original sentence on Adam, of any depravation of our constitution in consequence of his offence. No malediction was poured on the nature of his hapless children by our most merciful and equitable Creator. Labour, suffering, and death were indeed allotted to him, and with him to all his sons. But we find nothing more than that. Not one word of that most terrific sentiment, that the frailty of one man is punished by perpetually and totally corrupting the souls of all his innocent descendants, and while thus born incapable of good, dooming them to eternal and remediless woe.

"So far from this, the mercy of our God beams forth in all its brightness, even when he denounces the penalty of his violated law. Never does he appear more truly to be the tender and compassionate Father of our race. He inflicts indeed, upon man, the necessity of perpetual labour; but labour, though thus the child of sin, he means should be the mother of virtue and of happiness. Suffering too is denounced. But it is still designed as the minister of good to man. It is meant to soften the rigour of his heart, to melt it to penitence, and bring him back to God. And even the sentence of death, full of terrors, as it must always be, was mitigated to the first pair, at the moment it was uttered, by the promise, that the seed of the woman should bruise the serpent's head. And blessed be the God and Father of our Lord Jesus Christ, we now know that even then a ransom was providing from its power, and that a glorious plan of redemption was formed, which was to lead captivity captive, to reconcile the world to God, and unfold life and immortality to all the faithful followers of Jesus.

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"In this view of the apostacy of our first parents—which is not essentially affected, whether you regard it as a literal narrative, an oriental allegory, or a philosophical fable—the consequences of the Fall on their posterity are represented to be toil, pain, and death. I beg you now to read over the sacred history, and convince yourselves, that not a hint, not a word is to be found, which implies that the nature of man was cursed for the sin of Adam, and his heart tainted and blackened to the very core. If we were not accustomed to such an idea in infancy, I am persuaded that every feeling of our souls would revolt from it, and that we should wonder that every christian does not regard it as a libel on the infinite benignity of our just and merciful Creator."

We believe that the above specimens will justify our high praise of Mr. Thacher's Sermons; and we are sure that the whole of the volume is equal in merit to the small portion of it which we have placed before our readers.

Was Judas Iscariot present when the Lord's Supper was instituted?

If considered merely as an abstract question, this inquiry may not be deemed of much importance; but, when viewed in reference to our Lord, it cannot be regarded with indifference; the interest excited in relation to the actual fact is heightened and preserved in consequence of the diversity of usages which have been adopted by the various sects of christian professors in

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relation to the admission of persons to the Lord's table. On these accounts, an attempt will now be made to answer the question at the head of this article; and as the subject is involved in some degree of obscurity, the candour, as well as the attention of your readers, is respectfully solicited.

The institution of the Lord's supper has been recorded by Matthew, Mark, and Luke, but neither of these Evangelists has mentioned the departure of Judas Iscariot from the supper table; if therefore we had no other history of what then took place, the inevitable conclusion would be, that Judas Iscariot did partake of the *Lord's* supper, as well as of the *Paschal* supper. This, however, is not the case; for the Evangelist John has given a more circumstantial account of what passed at the supper table than either of the other Evangelists had done; it is from *him* we learn that Judas Iscariot abruptly left the company, but as John has neither mentioned the institution of the Lord's supper, nor made any reference to its institution, the time of the withdrawing of Judas Iscariot can only be ascertained by a comparison of John's account with the narratives of the other Evangelists. Had these writers been uniform in relating the order of events at the last passover which our Lord celebrated with his apostles, no difficulty could have arisen—but this is not so. It therefore becomes a question, which of the differently arranged narratives we are to adopt; and all seriously disposed persons will feel it to be their duty to form their opinion, with a due respect to the sacred historians.

John has sufficiently intimated the cause of the departure of Judas Iscariot. Previously to this, our Lord

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told his disciples that one of them would betray him. Such an intimation was received with astonishment and concern; and, with the exception of Judas, each of them was anxious to ascertain that he was not the person implicated; meanwhile, Peter, whose ardent disposition could ill reconcile him to a state of suspense, and whose curiosity to discover who was meant, induced him to request, by a private signal, that John, who was nearest to our Lord, would ask the question; had ascertained this fact through the medium of that apostle—for thus we read, see John xiii. 25—28. "He," i. e. John, "then lying on Jesus' breast, saith unto him, Lord, who is it? Jesus answered, He it is to whom I shall give a sop, when I have dipped it; and when he had dipped the sop, he gave it to Judas Iscariot the son of Simon. And after the sop, Satan entered into him. Then said Jesus unto him, that thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him." We may therefore conclude, that although Judas could not help perceiving the agitation of his companions while they were in a state of uncertainty whether one of them might not prove treacherous to their master, yet assuming confidence from the guarded conduct and ambiguous language of Jesus, and ignorant of the disclosure privately made to Peter and John—he now ventured to ask, "Master, is it I?" and when our Lord replied, "Thou hast said,"—that is, it will be so—you are the person who shall betray me—he could stay no longer, but went immediately out.

In Luke's narrative, it is stated, that Jesus, previously to this occurrence, had instituted the ordinance of the Lord's supper; for, according to that Evange-

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list, it was after he had taken the cup, that he said, "the hand of him that betrayeth me is with me on the table." That evangelist also states that the cup was taken by our Lord *after supper;* and, according to the common translation of John xiii. 2, supper was ended; it was subsequent to this Jesus washed the feet of his disciples, and before he intimated that one of their number was insincere and treacherous. On the other hand, Matthew and Mark place the institution of the Lord's supper after the disclosure made of the treachery of Judas Iscariot; so that Luke, apparently countenanced by John, seems to be in opposition to Matthew and Mark.

With regard to the expression, "supper being ended," this translation is manifestly incorrect, for supper was not ended when Judas left the table—the fact that Jesus had, immediately previous to this, given Judas a sop, proves that they were then eating supper. The original word has been translated "come," by Archbishop Newcome and other learned translators—so that if we read, "supper," i. e. the time of supper "being *come*," John's narrative will be rendered consistent and intelligible. Besides, this will account for our Lord's chusing to wash the feet of the disciples; a ceremony performed among the Jews *before* their meals—perhaps, the disciples had been contending for precedence at the supper table; and, most probably, this was the strife to which Luke refers, and which he mentions as existing after the institution of the supper, and the intimation given of the treachery of Judas.

As respects Luke's narrative, there is no reason to suppose that he intended to be very precise in relating the order in which the incidents took place which he

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has recorded; although, as regards the language used by our Lord at the institution of the supper, there is a striking similarity between what Paul and he have written. This may, probably, be accounted for from the fact that, during a considerable time Luke and Paul were associated together; so that he may have taken down our Lord's words from Paul, who received his information by immediate revelation from his master so far as was necessary for him as a preacher of the gospel; but it does not appear that this revelation extended to circumstantial matters, the knowledge of which was by no means essential.

Again, Luke was not present at the institution of the supper, for he was not one of the twelve; neither does he lay claim to inspiration; he only professes to have had more perfect understanding of what things Jesus did and taught than many preceding writers of the life or memoirs of our Lord; it is, therefore, no impeachment of his veracity, to transpose his account of the strife among the disciples, so as to make it harmonise with John's narrative; especially as it is highly improbable that any strife for precedency would have existed immediately after Jesus had discoursed on the duty of mutual condescension, and had enforced his instructions by his own example in performing towards them the menial office of washing their feet; this improbability will be still more apparent when it is recollected, that, according to Luke's account, our Lord instituted the ordinance of the supper, and invited them to partake of it, while they were engaged in strife; and that he did not even allude to his own condescension and their forgetfulness of the lessons so recently given them, when he reasoned with them; although he re-

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peated some of the same expressions which he had used when he had washed their feet.

On these accounts, and also because it does not appear from the structure of Luke's narrative of what passed at our Lord's last passover, that this Evangelist intended to confine himself to the order in which the several incidents took place; it appears to me that we are at liberty to suppose that a more accurate arrangement as to time and order may be found and adopted.

If these observations shall be deemed satisfactory, there can be no farther difficulty in determining the question whether Judas Iscariot was present at the institution of the Lord's supper. Matthew and Mark agree in placing the disclosure of the treachery of one of the apostles, before the institution of that ordinance. This agreement is worthy of special regard, for Matthew, being one of the twelve, was an eye and ear witness of what passed; and Mark, according to the concurrent testimony of ecclesiastical historians, wrote his gospel under the superintendence of the apostle Peter, who was not only present, but must have been deeply impressed with the recollection of the scenes and events connected with the sufferings of his master. Comparing the narratives of Matthew and Mark with the 13th chapter of John's gospel, after correcting the translation so as to read, "supper being come," we shall be justified, according to my view of the matter, in asserting, on the authority of three evangelists, that Judas Iscariot went away before the institution of the ordinance of the supper.

As his departure was occasioned by an intimation of his intended treachery, and that this was well known to his master, a question may arise as to the reason

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which induced our Lord to give that intimation. If we confine ourselves to what scripture contains, we shall be at no loss for the proper reply. It has been furnished in the words which follow the first intimation given by Jesus of the treachery of Judas. John xii. 19. "Now I tell you before it come, that, when it is come to pass, ye may believe that I am he." Nothing, it would seem, could have induced Jesus to speak on a subject so revolting to his feelings, but the persuasion that the delivery of a prediction, the accomplishment of which, although certain, was apparently very improbable, would powerfully tend to establish the faith of his eleven sincere disciples.

This view of the matter presents a striking proof of the great love of Jesus to his apostles, and of his disregard of his own feelings in his solicitude to promote their welfare. It was not hostility to Judas that caused his master to expose his dark and treacherous purposes. Even while speaking of his crime, the language of commiseration for the unhappy traitor dropped from the lips of the meek and magnanimous Saviour.

Occasion has often been taken, from the assumption of a fact which it has been my endeavour to establish, viz. that Judas Iscariot did not receive the Lord's supper, to justify the setting up of a line of separation between those who receive the Lord's supper, and those who statedly attend public worship, but do not come to the Lord's table. It has been strongly urged that, because Judas found it necessary to retire before the supper, as instituted on account of what had been said respecting him by our Lord, therefore christian ministers in the present day are authorised to exclude from the Lord's table all persons who do not afford satisfac-

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tory evidence of their conversion, although they would by no means prevent such persons from attending every other religious service.

As it is not proposed to enter into a formal confutation of this opinion, I will only remark that our Lord's object, in speaking of the evil purpose of Judas, was not to drive him from the table, and that his withdrawing from it was his own voluntary act; for aught that appears, he might have remained. Again, there is no parallel between our Lord, who knew what was in man, and persons who have no such access to the hearts of their brethren. Every faithful minister, and every pious and discreet private christian, may warn the thoughtless, and much more the irreligious and prophane against engaging in any religious duties with levity or bad intentions; and may strongly set before them the guilt of hypocrisy; but who, without an intuitive knowledge of the heart, can undertake to pronounce with what intentions this or that person enters a house of worship, or places himself at the communion table? Most undoubtedly, no one ought to come to the Lord's table with a wicked heart, while harbouring bad intentions; it is equally true that no such person ought to engage in any religious service; on this point, Scripture is explicit and decided—Prov. xv. 8. "The sacrifice of the wicked is an abomination to the Lord." See also Psalm l. 16, &c. What then, it may be asked, is to be done? Act in regard to the Lord's Supper, as you ought to act in regard to other offices of worship. Exhort, admonish, warn, intreat, and in a word, perform every office of christian fidelity and love. With regard to those persons, whose conduct is manifestly in opposition to their profession, withdraw

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from them, afford them no countenance in their bad practices, but do not shut against them the doors of the church, when they are entering these doors with decorum and apparent seriousness.

It ought greatly to abate the requisitions often made of candidates for communion, that when the eleven apostles were first invited by their Master to partake of it, they were all wanting in christian fortitude—the desertion of Jesus by every one was known to him; and as for Peter, our Lord's language to him when speaking of his denial of him three times, if literally taken, will preclude the idea that he was then a converted person. See Luke xxii. 32. "When thou art converted strengthen thy brethren." On the whole, it does not appear that any inquisition ought to be held on those who wish to partake of the Lord's Supper; though, as well in reference to that exercise as to the other duties of religion, each person will act wisely in strictly examining himself. There is no precedent to authorise any person to require that the faith of communicants shall correspond with his views of gospel truth; nor is it necessary for holding the unity of the spirit in the bond of peace, that this unity should be any other than unity of affection and purpose. The apostolic formula of faith ought, in every case, to be deemed sufficient, to confess that Jesus is the Christ, the Son of God; were this the case, we should no longer hear of different communions, of schisms, and heart burnings among the followers of Jesus Christ; but all his followers would regard each other as holy brethren, partakers of the same heavenly calling, and heirs of the same grace of life. J. T.

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Unitarianism in South Carolina.

[In several numbers which we have seen of the *Cheraw Intelligencer*, a newspaper published in Cheraw, South Carolina, the editor has complimented us by making extracts from our work;—the Dialogue on Unitarianism, and the Dialogue on Atonement, we particularly remember; to one of which articles were subjoined some editorial remarks, on the duty of exercising a spirit of charity toward those whose religious opinions had been so much misrepresented, and who certainly had a right to think for themselves. These indications of a free and liberal spirit not only pleased but surprised us; because, though we knew that there was a flourishing society of unitarian christians in Charleston, under the pastoral care of the Rev. Mr. Gilman, we were not aware that unitarianism had been considerably diffused in the interior. But we were now convinced that rational religion was better received in that quarter than we had imagined or hoped; for if it were not so, an editor of a paper, independent enough to admit into his columns defences of an unpopular faith, would soon be reduced to the necessity of stopping his printing presses, and seeking some other employment.

In the number of this paper for the fourth of last month, we observed a new proof of the editor's spirit and perseverance, in an article which is of so amusing a nature, that we are tempted to lay it before our readers.]

"What is an editor to do?—Within a few days the editor of this paper has received the two following letters;—

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Anson county, N. C. May 31st. 1824.

To the Editor of the Cheraw Intelligencer,

SIR—I have observed of late that you have espoused the *heretical* doctrine of Unitarianism. As I cannot be the encourager of this *infidel* religion, you will please discontinue my paper. Four dollars are enclosed for my last year's subscription.

Your obt. serv't.

**** *****

Darlington District, S. C. June 1st, 1824.

To the Editor of the Cheraw Intelligencer.

SIR—I have noticed in your valuable paper within a short period a number of pieces relative to the *rational* and *scriptural* doctrine of Unitarianism. I rejoice to see that you are desirous to spread the incontrovertible truths of the *Divine Unity* of Jehovah, and of His *Son*, the man Christ Jesus; and I sincerely hope the time will soon arrive, when bigotry and prejudice will be compelled to hide themselves, in shame and confusion, from the eternal truths revealed unto mankind by the *Son* of the *one* living and *true God.*

You will please send your paper to J—— W——, Esq. Mr. C——— M———, and myself.—Enclosed are nine dollars, being the amount of subscriptions in advance.

I am, sir, yours respectfully,

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Here is a perplexity! and both parties seem to have mistaken the part we have acted. It is impossible to please all; yet it appears we are the gainer by *two.* We have not taken any share in the discussion of the controversial points of theology. Whatever we have

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published on the subject of Unitarianism, has only been as articles of news, or such pieces as were calculated to have a practical moral tendency. For this, we had no idea of being denounced as *heretics* and *infidels*. We are not ashamed to acknowledge our belief in the *Divine Unity;* and if believing with Unitarians is *heretical*, we then are *heretics*. If we are to be reprobated for the mere avowal of our opinions in matters of religion, we must submit; but we cannot find any portion of the sacred volume that authorizes us to *judge and condemn* others for their religious opinions, neither can we imagine that any one has the right to arraign our belief. If any suppose that good cannot be promoted by the best moral pieces, published from an Unitarian book, we must beg leave to differ with them; and we shall reserve to ourself the privilege of exercising our own judgment in matters of this nature. But if it be supposed that we intend to make our paper the vehicle for theological polemics, or doctrinal disputations, it will be an egregious error; for we disclaim every thing of this kind. We hope we shall be permitted to entertain our own belief, and the CHARITY which we find inculcated in the Bible, teaches us to permit others also, to believe according to their consciences. As we cannot find any part of the Holy Scriptures, that authorizes fallible man to usurp the prerogatives of Jehovah, and judge the sentiments of the heart, dealing forth intolerance and proscription, we should like our Anson friend to point out in what part of *Christianity* he finds it. We *do* find in Saint Paul, that "Charity rejoiceth in the truth," and is the *chief* of Christian virtues; therefore, "Why even of yourselves judge ye not what is right?"

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Liberality of a Church of England Dignitary.

Archdeacon Wrangham, in his Collection of learned Discourses and other miscellanies, lately published, having devoted a sermon to the defence of the peculiarities of his own church, weaves into it a description of a faithful, anxious, and assiduous shepherd of the English fold, which he thus concludes;

"Not overcome with evil, he overcomes evil with good. These are the lawful triumphs of Christianity. This is the Charity, which beareth all things, believeth all things, hopeth all things, endureth all things. He has seen virtuous Unitarians, and virtuous Catholics, virtuous Calvinists, and virtuous Methodists; and though he neither, with the first, affirms the Father to be exclusively the proper object of worship, nor with the second prostrates himself before a host of created beings; though he presumes not, with one class, to contract the capacity of heaven, nor affects, with another, in simulated or self deceiving ecstacies to anticipate its beatitudes,—he trusts that he is guilty of no spurious candor in professing his expectation (should he himself be accounted worthy, through that Saviour in whom he has soberly believed as the sole intercessor with God, and the Redeemer of all mankind) of seeing them again in that kingdom, whither many shall come from the East and from the West, and from the North and from the South." Vol. II. p. 319.

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THE

UNITARIAN MISCELLANY

AND

CHRISTIAN MONITOR.

No. XLIV.] AUGUST, 1824. [Vol. VI.

On the Future Life and Condition of Man.

THAT when we die we are not to die eternally—that death is the suspension, not the extinction of our being—that another life will succeed our death, and, subject to no other death, endure forever; is a probable conclusion of reason, and the express declaration of the Gospel of Christ.

What our condition is to be in this future and eternal life, does not so plainly appear. There has been much controversy on the nature, degree, and duration of its rewards and punishments, and on the connexion between its allotments, and our conduct in the present state of being. The four prominent doctrines which are held on this subject, are, the eternal damnation or misery of the unrighteous; the annihilation of the wicked; the immediate salvation of all; and the final restoration of all.

In examining this highly important question, I cannot expect to gratify the views and wishes and preconceptions of all who read. In adopting one system, I must necessarily reject others. In investigating truth, I can pay no heed to any body's partialities or

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prejudices. I can have no motive in what I say, but a desire of inculcating what I believe to be true; for neither my future lot, nor that of any other person, will be determined by what I think about it .If my destiny, or the destiny of any human being, is to be eternal misery, I cannot avert it by insisting that it will not be so; and if all men, even the most depraved, are to enter into immediate possession of the joys of Heaven, without the least previous correction of their bad habits and inclinations, I certainly have no wish to prevent their happiness, and they will inherit it, notwithstanding all I may advance to the contrary. If my conclusions are true, all the opposition in the world would not prove them false; and if they are false, no approbation of them whatever would make them true. I do not oppose any opinion because I wish to displease or offend those who hold it, but because I believe the opinion itself to be unsupported and untenable. Neither do I maintain any opinion, because it may be found in the creed of a particular sect or party; for I agree with no party any further than its doctrines agree with truth. Let no one therefore be offended by what I may advance, but examine its pretensions with candour and care. At any rate, I shall discuss the subject without reserve; for I have no idea, when I am defending the dictates of reason, and the doctrines of undefiled religion, of suffering my mind to be intimidated, or my words to be regulated, by the fear or the favour of man.

I will now proceed to consider separately the four systems above stated, in the order in which I named them.

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And first, the doctrine of *eternal punishment* teaches, that by far the greater part of mankind enter, after death, into a state of torment as horrible as the omnipotence of an angry God can inflict, as unintermitted as the flow of time, and as lasting as eternity.* This doctrine becomes if possible more revolting, when connected with the doctrines of natural depravity and election, which assert that all men are liable to everlasting punishment on account of the sin of Adam, and that only a few who were elected before the foundations of the world, are to be delivered from this curse of their nature, by conversion or regeneration, without any regard to what they may have done or omitted to do. But it is not necessary to give the Calvinistic

* One extract from Edwards' Sermon on the Eternity of Hell Torments, will be a sufficient statement of this doctrine. "How dismal will it be when you are under these racking torments, to know assuredly that you never, never shall be delivered from them; to have no hope. When you shall wish that you might be turned into nothing, but shall have no hope of it; when you shall wish that you might be turned into a toad or serpent, but shall have no hope of it; when you would rejoice, if you might but have any relief, after you have endured these torments millions of ages, but shall have no hope of it; when after you have worn out the ages of the sun, moon, and stars, in your dolorous groans and lamentations, without rest day or night, or one minute's ease, yet you shall have no hope of ever being delivered; when after you have worn out a thousand more such ages, yet you shall have no hope, but shall know that you are not one whit nearer the end of your torments; but that still there are the same groans, the same shrieks, the same doleful cries incessantly to be made by you, and that the smoke of your torment shall still ascend for ever and ever; and that your souls, which have been agitated by the wrath of God all this while, yet will still exist to bear more wrath; your bodies, which shall have been burning and roasting all this while in these glowing flames, yet shall not have been consumed, but will remain to roast through an eternity yet, which will not have been at all shortened by what shall have been past."

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view of the doctrine. In its simplest form it is shocking enough; for in its simplest form it supposes that there are human beings, who, within the rounds of a few earthly years, can commit sin enough to render themselves worthy of ceaseless torment through the countless ages of eternity; and that no remorse, no repentance, no desire to return to God and goodness, will ever entitle them to the least remission or suspension of this inconceivable woe, nor to the slightest hope that it will ever be mitigated or come to an end.

The few arguments which I have to offer against this doctrine, are to my mind conclusive. They are drawn from the character of God, and from the true design and end of punishment.

We all believe that God is perfectly good, and perfectly wise, and infinitely powerful. Such ideas of the Deity do in themselves contradict the notion of endless misery; and I cannot see how any person can hold them all consistently with each other. If God is perfectly good, if he is the very essence of benevolence and goodness, he must have designed the happiness of all his intelligent creatures—he must have designed to make existence on the whole a blessing to all on whom he has bestowed it. If he is perfectly wise, he must have adopted the best method for securing such a result. If he is infinitely powerful, he must be able to guard against every circumstance which might defeat his purposes, and he must finally and inevitably accomplish them. These deductions appear to me to be drawn directly from the unquestioned premises, and to be as sure and as sublime as the holy attributes which furnish them. How can a Being who is goodness itself, form a creature who shall be even liable to everlasting

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wretchedness, and curse it with a life, which, with the exception of a mere point or two of time on this earth, may be to it an agonizing and intolerable burthen forever? It is impossible. And if he intends the happiness of every creature, and yet that happiness is not at last effected, he must be deficient in wisdom and power; deficient in wisdom to plan the means, and in power to produce the end.—Should it be asked, why there is any pain or suffering whatever in the world; why all men are not formed to be always and entirely happy without any liability to sin or misery; the answer is, that the scheme of Providence is evidently progressive, and we are bound to believe it the best which could have been adopted; that we see pain followed in many instances by the most beneficial consequences, and should conclude that under the administration of Omniscience this will be its final and invariable result; and that so long as there is a great and ever increasing preponderance of happiness in the existence of every individual, the gift of existence must be to every one an inestimable blessing.—Should it be said, on the other hand, that the very principle that a certain proportion of evil is conducive to the greatest degree of happiness, may demand the eternal misery of some in order to secure the greatest general good—it is answered, that it is impossible to conceive how the infinite misery of the majority is to bring about the greatest sum of felicity; and further, that if the system of Providence does not tend to the ultimate good of all, it is not a perfect or a merciful system; and if there is a single person whose existence is on the whole miserable, the Creator is to that person a partial and malignant being; for what is it to him that the rest of creation

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are happy so long as he can never share their happiness. Happiness cannot be of this transferable nature. That God may be infinitely good, he must be good to every creature whom he has made; and he cannot be good to every creature if he even places one of them in danger of everlasting misery. From the acknowledged attributes of God therefore, I draw the conclusion that the doctrine of everlasting punishment must be false.

We may arrive at the same conclusion by considering the true nature and design of punishment. Punishment is the infliction of pain, with the intention of producing reformation. If it be not conducted with this intention, it is revenge. We say then that no other punishment can be employed by the all-merciful God, than corrective punishment. Like the figure of Janus, it must have two faces; and while one of them looks back on the offence, the other must look forward to the reformation of the offender. A purely merciful being cannot make use of punishment which is merely vindictive. By inflicting pain on account of the commission of evil, he must intend to correct the cause of that evil. If with the intention of correcting, he does not at last correct it, he manifestly wants the power of effecting his end, and is no longer omnipotent. And as evil is corrected, the subject of the correction must become virtuous, and consequently happy; for to say that the cause is removed which produced misery and called for correction, and yet that the misery will remain, is an absurd contradiction; it is to say that the individual has returned to virtue, without experiencing its necessary and constant influences and effects. In short, the very idea of corrective punishment contradicts the supposition of its eternity; and corrective

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punishment alone is consistent with perfect wisdom and goodness.

I know that it is common to say, that outraged justice demands the infliction of punishment without regard to correction. It is an abuse of the word. Justice demands nothing which is inconsistent with goodness. What indeed is the justice of the Supreme Being, if it be not the designs of his infinite goodness directed by his infinite wisdom, and accomplished by his infinite power?

We come next to the doctrine of the *final extermination of the wicked;* which teaches, that after the wicked have been made to undergo in the future life a dreadful and protracted degree of suffering, they shall at last be forever annihilated. This doctrine appears to me to be nearly as irrational, if not quite, as that which has just been examined. It is not so revolting to the feelings, because it does finally put an end to the tortures of the condemned; but that is the only advantage which it possesses over the other. It militates equally with it against the perfect attributes of the Creator. It supposes that he has created beings to whom existence has been a curse; that he has ordained, or permitted, I care not which word you use, that there should be millions of creatures, who after having passed a life on earth of varied pleasure and pain, of fancied good and real bitterness, and after having suffered a long and dreary retribution after death of unimagined torture, should then be swept away from the vast creation, and be as they had never been.—And why punish them at all? Why not annihilate them, if they are to be annihilated, immediately on the visible death? Their future torments are to be of no service to themselves, for

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when they have been tortured for an indefinite length of time, without the least purpose of producing any change in them, they are to be blotted out eternally. Neither can their punishment be of any advantage to those who are saved and happy. These last need no such examples, surely, to terrify them from going astray; and Heaven forbid that we should entertain that most inhuman opinion, which has nevertheless been supported by many a narrow sectarian, that the happiness of the blessed will be increased by a view of the miseries of the damned! Heaven forbid that we should disgrace ourselves by admitting a thought so purely diabolical!—We see then that the same considerations and arguments apply against this doctrine, which were urged against that of eternal misery. We know that many adopt it, whose good feelings will not permit them to receive the other system; but we cannot help thinking that the one bears the same harsh and gloomy features as the other, though with some modification; and that they both should be renounced and avoided by those who would entertain clear, satisfactory, and ennobling views of the government of God.

We now come, in order, to the doctrine of *universal salvation;* by which I mean the doctrine held by those, who affirm that vice receives its full punishment in this world, and virtue its full reward; and that in the next world all men will be immediately and equally happy; in short, that in the life which is to come there will be no suffering for any human being.—This doctrine certainly looks more amiable than those which we have just been considering; but I cannot perceive that it has much reason in its favour. In the first place, we deny the assertion that vice receives its full punishment

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in this world. We will not in this connexion repeat the common remark, that the guilty are often seen living and dying in prosperity, while the virtuous are as often afflicted and oppressed; because though this may be perfectly true, it is not going to the bottom of the matter; but we say that we often see the guilty dying in their guilt, without remorse and without repentance—that we often see those on whom all the punishments of this life, however severe they may have been, have not worked reformation—and this *is* going to the bottom of the matter. The design of punishment is to remove the cause of the crime or misdemeanour punished, that is to say, the evil disposition which produced it. Just punishment, as I have before observed, is corrective. But many of the wicked in this world are not corrected by it. Their evil dispositions obstinately remain; and for wise purposes, no doubt, they are permitted to remain. But these dispositions must be eradicated, before the individuals can possibly be happy—and they are finally eradicated, as I believe, by the corrective discipline of the future life. On the supposition that there is no future punishment, there can be no correction; and to what does this conclusion lead? To this most wonderful one—that they who died in sin, will rise in innocence; that they who went to sleep in the direst guilt, will wake to perfect holiness; that, as it is allowed on all hands that there can be no happiness without virtue, the wicked will experience, either in the grave, or on the first instant of their resurrection, such an entire change of all their evil desires, intentions and propensities, such a complete obliteration of all their vicious dispositions and habits, such a thorough renewal of

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nature and character, as shall immediately fit them for the pure enjoyments of Heaven, and the society of angels and good men. Now I do not ask whether such an opinion is scriptural—I only ask whether it is rational?—In the next place, this doctrine, as I conceive, makes punishment in many cases not only fruitless, but vindictive. This may appear strange to the advocate of Universal Salvation, but it is nevertheless so. He tells me that the wicked receive all their punishment in this life, and that therefore it is superfluous to inflict any in the next. For the sake of argument I grant it; and then in return I assert, what cannot be denied, that in many cases the wicked die as they had lived, polluted, unrepentant, and hardened in guilt. Now what was their punishment, even on the supposition that it was returned to them in exact measure for their crimes? Of what advantage was it to them? It did them no good; it gave them no virtue; it conferred on them no happiness; it brought them no peace. It did not purify their minds; it did not soften their hearts; it did not conquer their obduracy. It was then wanton punishment; it was merely returning blow for blow;—it was *vindictive*. It was, properly speaking, not punishment, but revenge.—Thirdly, the doctrine of Universal Salvation destroys all moral connexion between this life and the next. It interrupts the progression and order of the Divine government. It affirms that there is no correspondence between character and destiny; no relation between the virtues and good dispositions which we form here, and the rank which we shall obtain, and the means of happiness and improvement which we shall enjoy hereafter. It makes this life a blank.—And, finally, it removes

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from human conduct all the sanctions of a future state, and limits the motives of virtue to our present interests alone.—These are reasons sufficient, as I think, for rejecting the doctrine of Universal Salvation.

The remaining doctrine is that of *Universal Restoration.* It is founded on our most enlightened and enlarged conceptions of the attributes of God, of his moral government, and of the faculties and capacities of man; and on grounds thus immoveable it affirms that not one human being will be finally lost; that the wicked will be subjected hereafter to such punishment as a just Deity shall determine to be best adapted to their state; and that they will at last be reclaimed to virtue and happiness. We are inevitably led to these conclusions by the following train of thought. If all men were created by an intelligent being, every man must have been created for some purpose and with some design. If that being is good as well as intelligent, his purposes and designs must be benevolent, and benevolent with regard to each individual creature. If he is also wise, he will adopt the best means to bring his merciful designs and purposes to pass. And if he is all powerful, he will conduct those means to their end. The final happiness, in short, of all mankind, was designed by the goodness, is planned by the omniscience, and will be accomplished by the omnipotence, of Him who gave them life.—The present system of things with which we are connected, as it is administered by the same infinite Being, is, we must believe, the best. Sin and misery, to a large amount, are permitted to form a part of it. Sin proceeds from evil dispositions or perverted judgment, and invariably produces pain. Pain is employed in return, to correct

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the evil dispositions or false judgments which first produced it. In many cases it thoroughly performs this office here. In many others it does not. The sinner lives on, adds crime to crime, strengthens his bad habits, cherishes his evil dispositions, despises chastisement, becomes hardened in iniquity, and then he dies. He enters the second life with the same character which was with him when he left the first. That character must be changed; for he was designed to be happy, and he must be happy. Pain is again employed. He is punished severely and long, because the character which he has acquired, calls for such discipline to reform it. Of what nature precisely this punishment is, and where it is inflicted, we do not know, nor is it necessary that we should. But correction will always be its object, and the object will at length be effected. The deaf ear will at length be opened, and the blind eye will receive its sight. The flinty heart will at length be smitten, and from it will gush out the waters of contrition and repentance. The obstinate sinner will at length be brought to a sense of his guilt, and to a just estimation of the beauty, the benefits, the delights, of virtue. New feelings will spring up in his bosom; new joys will be experienced and appreciated; new habits will be formed, and new pursuits commenced; he will loathe his past pleasures, forsake his old ways, and return again to the Lord, who will have mercy upon him, and to our God, who will abundantly pardon him.

While the wicked are thus gradually, and through the fires of suffering, led back to holiness and the favour of God, it is my belief that they who died the death of the righteous, and began the second life in

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purity and honour, will be continually advancing in goodness, enlarging their capacities, and strengthening their powers, and rising in the scale of being, and making advances in knowledge, of which at present we can form no conception. Thus, although they who have been wicked, may, on their change of character, associate freely with those who have always been holy, yet the latter will forever be foremost in glory and enjoyment, and the former will forever have reason to mourn over privileges abused, and time and opportunities irrevocably lost.

I will now attend to those passages of scripture which have been supposed to militate against the views just presented, and to establish the doctrine of eternal punishment. These passages are urged with much confidence, and, by those who have but a superficial acquaintance with scripture phraseology, are supposed to be conclusive and unanswerable. It will not take long, however, to show that they do not in reality afford the testimony which they have been thought to give, and that they are in no degree hostile to the doctrine of final and universal restoration.

The greatest stress has been laid on those passages in which the words *everlasting*, *eternal*, and *forever*, are applied to the punishment of the wicked. Previously to their examination, it may be well to observe, that they are by no means so numerous as is generally imagined. There are *two* in the Old Testament; three in Matthew; one in Mark; one in the epistle to the Thessalonians; three in Revelations; one in the epistle of Peter; and two in the epistle of Jude.—Some people speak as if the Bible was full of them; but it seems that there are but thirteen in both the Old and New

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Testaments. The question is not, however, how many there are, but whether there be *any*, which teach the doctrine in question. If it can be proved, that the Greek word translated *everlasting*, *eternal*, and *forever*, is not always used in the Scriptures to express that unlimited duration which is signified by the English words, the controversy, on this ground, is at an end. Nothing can be more clearly established than that this word (αιων) is used *in a majority of instances* to express a limited duration. But a few instances will be sufficient. Examine, therefore, the following texts.

In Eccles. i. 4, it is said, "One generation passeth away, and another generation cometh; but the earth abideth (εις τον αιωνα) *forever*."—The earth is not eternal; it is more lasting than the generations of men, which come and go on its surface; but it will not last forever.

John viii. 35. "The servant abideth not in the house (εις τον αιωνα) forever; but the son abideth (εις τον αιωνα) *forever*." That is to say, the residence of a son in the house is more permanent than that of the slave.

The common translation of Dan. xii. 3. is, "and they that turn many to righteousness as the stars forever and ever." But the literal rendering is as follows; "and they that turn many to righteousness as the stars (εις τους αιωνας, και ετι) *through the ages, and further*." As we cannot with any propriety say, *through eternity, and still further*, the limited meaning of the Greek word is evident.

Gen. xvii. 8. "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, (εις κατασχεσιν αιωνιον) *for an*

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everlasting possession." The land of Canaan has long since been wrested from the seed of Abraham.

But as strong a case as can be adduced is Exod. xl. 15, compared with Heb. vii. 12. In the former verse are these words; "And thou shalt anoint them as thou didst anoint their father, that they may minister unto me in the priest's office; for their anointing shall *surely* be *an everlasting priesthood.*" In the other verse we read thus; "For *the priesthood being changed*, there is made of necessity a change also of the law." How could a priesthood which was really *everlasting*, be changed? It is obvious that the Greek has not the entire force of the English word—that it means *long enduring*, *lasting*, but not necessarily *eternal.*

The only objection which can be made to this interpretation, in reference to the punishment of the wicked, is, that the same word is applied by our Saviour to the punishment of the wicked and the happiness of the righteous; of which the following passage from Matt. xxv. 46, is given as an instance. "And these shall go away (εις κολασιν αιωνιον) *into everlasting punishment;* but the righteous (εις ζωην αιωνιον) *into life eternal.*" It is argued that if the punishment is temporary, the happiness must be so too; and then where is our hope of eternal life?

The obvious answer to this is, that as the word does not of itself settle the precise duration of the punishment or the happiness, but only asserts that it shall be for a very long period, we are not to seek from this verse, as it stands by itself, a proof of the absolute eternity of either. One thing is certain, that it does not prove an eternity of misery; especially as the word which is applied to the wicked signifies *corrective*

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punishment, and cannot of course be eternal. Happiness is the design and end of God's creation and government; misery is not. The first is eternal in its nature; the last is not. The object of punishment is the production of virtue and enjoyment—and there the misery ends. But when the effect is produced, why should it ever cease? There is no reasonable fear that the happiness, which lives in heaven, will ever die.

We see that the word to which the epithet *everlasting* is attached, may determine the meaning of that epithet. Lest some should still doubt, we will quote a passage from Scripture in which this is the case beyond all question.

Hab. iii. 6. "And the everlasting mountains were scattered, the perpetual hills did bow; his ways are everlasting." The mountains are not truly everlasting; the ways of God are strictly so.

As there is nothing in Scripture to countenance the doctrine of eternal misery, the arguments against it remain untouched.

The advocates of Universal Salvation, adduce those texts which affirm that God is good to *all*, that his mercy is over *all*, and that he gives life to *all*, as evidences of the truth of their doctrine. Here can be no controversy. Far be it from us to doubt the infinite mercy of Jehovah. I only say, that it is by chastising and reforming the guilty, that he manifests his goodness and his love. "Whom the Lord loveth, he chasteneth."

All such passages, however, are decidedly opposed to the doctrines of eternal misery, and protracted misery terminated by annihilation; and are directly in favour of the doctrine of final restoration.

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Those passages which affirm that we shall be rewarded *according* to our works, and *according* to the deeds done in the body, imply that there will be hereafter a just gradation of moral rank, of discipline, of punishment and enjoyment.

In conclusion, I will say a few words on the comparative moral efficacy of the four systems which have now been discussed. In doing this, it is necessary that the natural efficacy of a doctrine should not be confounded with its actual effects. There are so many counteracting influences in human life and in the human heart, against the bad tendencies of bad opinions, that we cannot determine from the opinion alone, what the conduct of the individual who embraces it will in reality be. But we have a right to affirm, from the unalterable nature of the opinion, what its effects might very well be; and our own observation will show to us what they often are.

Let us then look back on the two first doctrines, that of eternal punishment, and that of long protracted punishment terminated by annihilation. What would be the most natural effects of such gloomy notions? Surely the utmost alarm and terror—terror so deep, constant, and palpable, that the common concerns of life would be forgotten, and its necessary duties neglected. The most anxious solicitude would reign in the mind of every one, not only for himself but for all those whom he loved—a solicitude, never to be appeased or diminished; for how could he pretend to say that either he or they would escape the irretrievable doom, the everlasting, hopeless damnation? A settled darkness, darker than night, would fall down upon his soul, which might terminate in the utter extinction of men-

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tal light, in melancholy and in madness.—It would be still more inevitably thus, if the believer in either of these doctrines was also a believer in the doctrine of election. What could be the consequence to him but continual agitation and ultimate despair, if, while he was sure that unless elected he could not possibly be saved, he was also certain that he had never received the assurance of his election, and doubtful whether he ever would?—But you will say, these are not the actual effects of these doctrines. And the reason, I answer, is this, that by the greater part of those who will declare to you that they believe them, they are not truly and practically believed. I require no stronger proof of this, than to hear, as I have heard, a preacher set forth the never ending torments of the wicked or the non-elect, with all the eloquence and pathos, and high colouring, of which he was master, and even go so far as to describe the places where various theorists had fixed the scene of punishment, as for instance the mighty furnaces of the sun, or the vast caverns of the scorched and desolated earth; to hear all this, I say—and then to look round on the congregation;—are they dissolved in tears, and trembling with horror, and is fear and dismay painted on every countenance?—They are sitting as calm and as unconcerned as if the preacher had been discoursing on the slighted topics of charity and brotherly love. They do not believe it; whatever they may think or assert, they do not in fact believe it. There is something in their hearts, which whispers to them that it cannot be true. And even if they do in a certain degree believe this doctrine, they are generally careful to put out of the circle of its application, themselves and all their

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friends.—But then again there are some minds, on which these opinions do exert their natural influence. Where is the lunatic asylum, within whose retreats there does not mope the victim of religious melancholy? And when does a month pass by, in which the newspapers do not tell before the world some dreary tale of some wretched being, as inoffensive a one perhaps as ever breathed, who, tortured beyond endurance by fears for the eternal welfare of his soul, has terminated a season of frenzy by self destruction and blood? Alas, that such things should be!

So much has been said of the immoral tendency of Universalism, and the charges which have been made have been so indignantly repelled by the friends of that system, that I do not feel disposed to dwell long on what I consider to be its obvious influence. I must however declare that in this respect it seems to lie open to the most serious and reasonable objections. It is true that it leaves all possible room for the exercise of gratitude to God. But they who are in the least measure acquainted with human nature, must know that gratitude is by no means a sufficient motive of conduct, and that by many its obligations are strangely disregarded. On such this system imposes no restraints, which are not also imposed by motives of worldly interest. Now if an individual takes it on himself to brave all the evil consequences of a temporal nature, which attend a criminal action, what more is to be said to him. There are some culpable actions, too, which may be committed in secret, out of the reach of the world's knowledge and consequently of its punishments; what preventives can you administer against these? Will you tell him who is about to perpetrate

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them, that God sees him, and that gratitude to God should withhold him from doing any thing unpleasing in his sight?—how readily might it be replied by the person, that God might indeed see what he did, but he would not remember it against him; and that hereafter his eye would beam with as much benignity upon him, as if he had never been guilty of a deed of sin or shame, because hereafter all men would be immediately and equally happy.—I cannot grant that any scheme of Christianity is perfect, which gives no power to the sanctions of futurity.

Of the moral efficacy of the doctrine which I have been maintaining, I can speak with confidence. What opinion can be more favourable to virtue, than a conviction that no virtuous action shall lose its reward; that what is now gained will never be lost; that a moral and intellectual advantage now gained is an advantage to be always retained; that the soul will continue to rise nearer and still nearer to perfection, and that the stores of eternity and the universe will be unlocked, to satisfy its desires forever!

To the idle and the vicious, its warnings are awfully impressive. It denounces against them a full retribution. It gives no hope of escape;—and though it promises forgiveness to their amendment, it declares to them that they have brought down a heavy punishment on their own heads, and that they have degraded themselves in the vast creation.

"With a solemnity peculiar to itself," and I am now using the words of an eloquent writer* on this subject, "With a solemnity peculiar to itself, it assures the wicked that they can enjoy no rest; that they must be

* Smith's Illustrations of the Divine Government.

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miserable as long as they are criminal;—and if there be any thing affecting in tenderness, or persuasive in benignity, that doctrine must have a peculiarly moral tendency, which inculcates, that the suffering they endure will induce an abhorrence of its cause, and that, purified from sin, repentant and reclaimed, in love with holiness and goodness, and looking with humble, penitent, and supplicating hearts to the Father of mercies for forgiveness, he will have compassion upon them, speak to them the words of peace, and take them to his bosom as his children; that even as a father pitieth his children, so the Lord will have compassion upon them that fear him, knowing their frame, and remembering that they are but dust.—'I have taken no pleasure in your suffering,' may we conceive our heavenly Father to say to his penitent children, when the discipline under which he has placed them shall have accomplished its design. 'I have chastised you only with a view to correct the evil which was in you. You feel and deplore your error. You are fitted to partake of true happiness. Come then, for there is room This my son was dead, and is alive again, was lost, and is found.'

"If at that moment, this reclaimed child should have the feelings of a man, and testify in human language the sensations of his soul, will he not fall down before this most lovely Being, and, in a rapture of adoring gratitude, exclaim—'Thy wisdom and thy goodness have prevailed! With penitence I return unto thee, from whom I ought never to have departed! Father, receive thy child. The eternity of happiness thou givest me shall speak thy praise!'"

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On the Phrase "Unquenchable Fire."

[The limits which we had proposed to ourselves in the preceding essay, did not permit us to enter into a full examination of the passages of Scripture, which have been supposed to favour the doctrine of eternal misery. As a companion, therefore, to our inquiry, we present our readers with the following chapter from "Illustrations of the Divine Government, by T. Southwood Smith, M. D." a book which we wish to see reprinted in this country.]

OF THE ARGUMENT IN FAVOUR OF ENDLESS MISERY, DERIVED FROM THE PHRASE UNQUENCHABLE FIRE.

THE following passages have been deemed decisive proofs of the endless duration of the misery of the wicked.

Matt. xxv. 41; "Depart from me ye cursed, εις το πυρ το αιωνιον, into eternal or lasting fire." Jude 7; "As Sodom and Gomorrha are set forth for an example, suffering the vengeance, πυρος αιωνιε, of eternal fire." This fire has been extinguished long ago. Matt. iii. 12; "But he will burn the chaff, πυρι ασβεστω, with unquenchable fire." Mark ix. 43—49; "And if thy hand cause thee to offend, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, *into the fire that never shall be quenched*, where their worm dieth not, and the fire is not quenched. And if thy foot cause thee to offend, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell, *into the fire that never shall be quenched.* And if thine eye cause

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thee to offend, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire, *where their worm dieth not, and the fire is not quenched;* for every one shall be salted with fire, and every sacrifice shall be salted with salt."

It is argued that our Lord in this passage repeats five times that the fire into which the wicked are cast, shall never be quenched; that three times he speaks of hell as a place where the worm dieth not, and that still farther to show the perpetuity of the sufferings of the wicked, he adds, "for every one shall be salted with fire." As it is the property of salt to preserve, it is argued, that the inference justly deducible from this awful intimation is, that this fire, while it torments its unhappy victims, shall not put a period to their existence, but, contrary to its natural effect, continue them in being.

A careful examination of this passage will show that this argument is founded upon a false interpretation of the metaphors which are here employed, and that it is altogether fallacious. Jesus speaks of the wicked as being cast into the valley of Hinnom, into the unquenchable fire, where the worm dieth not. Yet "in the valley of Hinnom, the worm died when its food failed, and the pile on which human sacrifices were burnt to Moloch was often extinguished." *Newcome.*

"These emblematical images, expressing hell, were in use among the Jews before our Saviour's time. The son of Sirach says, vii. 7, 'The vengeance of the ungodly is fire and worms.' Judith xvi. 17; 'The Lord will take vengeance on the nations, &c., in the day of

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judgment, in putting fire and worms in their flesh.'" *Lowth's* Note on Isaiah lxvi. 24.

When it is said that every one shall be salted with fire, or every sacrifice is salted with salt, this is to be understood, "not literally as the law requires, Levit. ii. 13, but figuratively, with the salt of divine assistance and instruction. Salt being a preservative of food from hasty corruption, was among the Jews an emblem of virtue and knowledge, by which the mind is purified. Coloss. iv. 6; 'Let your speech be always with grace, seasoned with salt.'" *Newcome.*

That the phrase *unquenchable fire*, upon which so much stress is always laid in the argument for Endless Misery, does not denote a fire which shall never cease, is most certain. The following passages afford irresistible evidence, that it is constantly used in the Scriptures in a limited sense.

Jer. xvii. 27; "But if ye will not hearken unto me, to hallow the Sabbath day, and not to bear a burthen, even entering in at the gates of Jerusalem on the Sabbath day, *then will I kindle fire in the gates thereof*, and it shall devour the palaces of Jerusalem, AND IT SHALL NOT BE QUENCHED." Yet the same prophet predicts that Jerusalem shall be rebuilt, ch. xxx. 18, &c.

Ezek. xx. 45—48; "Moreover the word of the Lord came unto me saying, Son of man, set thy face towards the south, and say to the forest of the south, Hear the word of the Lord. Behold I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree, THE FLAMING FLAME SHALL NOT BE QUENCHED, and all faces from the south to the north shall be burned therein, and all flesh shall see

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that I the Lord have kindled it; IT SHALL NOT BE QUENCHED."

If it be supposed that these menaces were actually executed upon Jerusalem, and that when this devoted city was destroyed, the prophecy was literally accomplished, it must be admitted that the fire which consumed it is already extinguished, and that therefore the scriptural meaning of an unquenchable fire is not one which has no termination. If these dreadful threatenings be more justly considered as figurative, it must be allowed that they express the Divine displeasure, and the severity of the punishment which is inflicted on the disobedient, but not that they determine any thing relative to its duration.

Isaiah xxxiv. 9—11; "And the streams thereof (of the land of Idumea) shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. IT SHALL NOT BE QUENCHED NIGHT NOR DAY; *the smoke thereof shall go up for ever;* from generation to generation it shall be waste; none shall pass through it *for ever.* But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it; and he shall stretch out upon it the line of confusion, and the stone of emptiness."

No fire, with which the wicked are threatened, is expressed in language so strong as this, yet it is obvious that this phraseology cannot denote a fire which shall never end; for if any one can believe that Idumea was really turned into pitch and brimstone, and set on fire, yet it is impossible to suppose, that it will continue burning through the ages of eternity; and if

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the denunciation be interpreted in a figurative sense, the calamities it threatens must be understood to be of a temporal nature, and therefore of limited duration.

Robinson on the Spirit of God.

[The fifth and sixth numbers, being the third volume of Sparks' Theological Collection, have been received in this city. The former of these contains some admirable pieces from the works of that spirited and popular writer, Robert Robinson; and the latter gives us Cogan's Letters to Wilberforce, on the doctrine of Total Depravity. We copy below a few paragraphs from the commencement of one of Robinson's Village Discourses, entitled "The Spirit of God the Guide of Good Men."]

The old prophets had a spirit of prophecy, and a spirit of holiness; that is, they had the Spirit of God; they knew a little of those future events, which God perfectly understood, and which little he imparted to them; and they possessed a little degree of such justice and goodness as God possesses in infinite perfection. Jesus Christ is a new character, having the Spirit of God without measure, possessing wisdom, justice, goodness, and every excellence in unlimited variety, and in absolute perfection. What did Jesus Christ with this fulness of the Spirit of God? He communicated it to his disciples, *and so sent them even as his Father sent him*, saying, *receive ye the Holy Ghost.* Christ did not communicate to them, for they were not capable of receiving it, all the Spirit of God that dwelt

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in him; but he communicated it in part, therefore they *knew in part, and prophesied in part.* When they were children, they thought and spoke as children; but when they became men, they *put away childish things.* The question is, what did Jesus communicate to his Apostles for the Holy Ghost? This question is properly answered by distinguishing extraordinary powers, peculiar to themselves, and necessary to obtain a hearing of their doctrine in the world, from ordinary communications common to them and to all other good men to the end of the world.

When Christ came into the world, and condescended to ask a distracted race of men to give him a hearing, what glorious reasons did he stoop to bestow! He healed the sick, he raised the dead, he fed the multitude, he empowered his Apostles to speak with divers tongues, and to perform many miracles, all for the good of society, all to *convince the world of sin, of righteousness, and of judgment.* During the life of Christ he communicated to his Apostles his own ideas of things, what notion he had of God, what of scripture, what of a future state; and his wisdom made them wise. He imparted to them his own just and gentle tempers, and through his goodness they became good. He communicated to them proper actions, and by seeing how he conducted himself, they learned how to behave themselves. These communications, ordinary and extraordinary, are what one of them calls, a *receiving out of his fulness grace for grace.*

Before Jesus Christ left the world, he promised the Apostles to supply his absence, after he should have left them, by *another Comforter, even the spirit of truth,* which, saith he, *ye know, for he dwelleth with*

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you, and shall be in you; that is, the truths you know now shall be increased and multiplied, and you shall know them better, and more to your comfort, after my death than you have done before. After his resurrection, as he had promised, he *saw them again;* and while he was eating with them, he commanded them that they should not go out of town, but wait at *Jerusalem for the promise of the Father, which,* said he, *ye have heard of me; for ye shall be baptized with the Holy Ghost not many days hence.* Accordingly about forty days after his death, and a few days after his ascension, they received the Holy Ghost in a rich abundance both of ordinary and extraordinary powers, the first in a very high degree of excellence, and the last in a manner peculiar to themselves. The Apostles had these powers in trust to communicate to others, and they executed the trust faithfully by imparting their extraordinary knowledge how to heal the sick, and how to speak with tongues, to some others, and this knowledge ceased when these extraordinary men died; but such ideas as were necessary for the salvation of ordinary Christians to the end of the world they left in writing, and so bequeathed as it were to posterity that Holy Spirit, which they had received of their divine Master for the use of all mankind.

Thus the history of the Holy Ghost stands in Scripture divided into three periods; the first, from Adam to Christ, was a Holy Spirit of prophecy; the second, in the life of Christ, was a Holy Spirit of prophecy, information, and promise, accompanied with wisdom to know how to work miracles, and power to give it effect; the third, from Pentecost to the moment in which the apostle John wrote the last line of his gospel,

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was a holy dispensation of wisdom, goodness, and power, partly proper to that age and ceasing with it, and partly containing intelligence to inform and direct religion to the end of time.

Having thus seen the rise and the accomplishment of the promise of an universal religion under the administration of Jesus Christ, and having got possession of the book that contains the whole of that religion, let us proceed to examine the book, and particularly with a view to the Holy Spirit, and his influence in religion; for *as many as are led by the Spirit of God, they are the sons of God.* To give you at once my notion of the subject, I think our Apostle took his idea of the christian church being *led* by the Spirit, from that favourite part of the history of his country so often mentioned in the writings of the prophets, and so faithfully recorded by their first historian Moses, I mean God's *leading* the Israelites through the wilderness into the land of promise. Sometimes it is said simply, *God led them* through the wilderness. Sometimes it is said, the Holy Spirit led them *by the right hand of Moses.* Sometimes they are said to be led *with a cloud, and with a light of fire;* and in this manner the wise men of the east were led by a star to Jesus Christ. God in all these cases made use of means, and the work was no less his for using means to effect his purpose. In this manner I suppose the Holy Spirit by the Scriptures guides all good men. The cloud was not in the Israelites, nor was the star in the wise men; but there was in them a knowledge of the use and intent of these appearances, and a conformity of action to their own ideas.

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Here then two things rise to view in our subject; a guide without us, and a disposition within us; and the last seems to me to be an effect of the first, and both the work of one and the same spirit. Suppose a world without a Bible, and you have no idea of any Spirit of God as a spirit of religion in the inhabitants of it. Suppose, on the other hand, a Bible in a world without an inhabitant, and you have no notion of influence; the *Spirit of God* is there, but nothing knows or worships him; *the earth is without form and void, and darkness is upon the face of the deep.* If God calls for light, it will come; if for land and water, they will appear; if for the sun and moon and stars, they will be; if for fish and fowls and beasts, they will appear; but there will be no religion till man comes, nor then any revealed religion till the book and the man meet, and then the child of God will be *led by the Spirit of God.* My supposition is a fact. The Bible lies about in many parts of the world without readers, and there lies all our holy religion like Jesus dead in the sepulchre. There are, on the contrary, many places where the Bible is read; but it is not among men, but mere animals, who eat and drink, and marry and give in marriage, and buy and sell, and build and plant, and are so full of these ideas, that they never attend to religious truth, before death comes and destroys them all. *So it was in the days of Noah; so it was also in the days of the Son of Man,* and so it will be to the end of the world. In a word, there is no magic in the Bible to operate without reason and conscience; and there is no religion in man without revelation. If we lay aside the Scriptures we have no standard to judge by, and if we have no judgment the standard is of no use.

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Recollections of Jotham Anderson.

In the simple records of an innocent, useful, and happy life there is much to interest, to instruct, and to elevate. We naturally enter with pleasure into the concerns and feelings, the joys and sorrows of those of our species whose pilgrimage through this world's vicissitudes has been marked by undeviating virtue, whose piety has been enlightened and practical, and whose course has been one of usefulness and benevolence towards their fellows, and of gratitude and praise to their Creator.—It is in contemplating such exhibitions of human character, that we are taught the purposes of our creation, that we learn to reverence goodness, and are incited to a virtuous and ennobling emulation.

These reflections have been awakened in us by the perusal of a little work, lately printed in Boston, entitled, "*Recollections of Jotham Anderson, Minister of the Gospel.*" It is written with a simplicity and feeling which bear as honourable testimony to the intellect as the heart of the village pastor. The style is unaffected and unornamented, but correct and sometimes beautiful; the sentiments are pure and liberal, full of devotion to God and benevolence to man. The book contains rather the history of the pastor's mind, than a narrative of facts; rather a delineation of the progressive changes effected in his religious sentiments, than a record of the every day occurrences of human life; and is filled with many useful lessons for the Christian, the bigot, and the sceptic. To the Christian it pictures the beauty of charity and forbearance; on the

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bigot, who fearlessly denounces the creed and the practice of him who in humble dependence on the Scriptures and the mercy of his Maker, receives in sincerity what he conceives revelation to teach, and relies on the benign attributes of Deity for forgiveness of his many omissions, it inculcates liberality and toleration; and to the sceptic, who, revolting at those doctrines offered to his acceptance in the arrogance of human teachings, rejects alike all systems, it speaks in soothing and inviting language, tells him to apply in humility and faith to the one sacred oracle for assistance and knowledge, and beseeches him not to despise all that is good and holy, because much of it has been perverted and misrepresented by bigotry and intolerance.

The writer has painted in an animated and touching manner the happy influences shed over the youthful mind of the future minister by the judicious and tender cares of his mother.—And here we will take occasion to remark, what has frequently presented itself to our minds, how much of what is excellent and elevated in the character of man, when he has attained to the meridian of intellectual and moral worth, may be traced back to the early and simple lessons of childhood, imparted from the maternal lips. How improving and delightful in manhood are the tender recollections, which memory loves to dwell on, of the innocent and happy hours of infancy, when kneeling before the gentle being, who watches over our helplessness, soothes our pains, and supplies our wants, we were taught to love and adore the Father of our spirits, to abhor every thing mean and unworthy, and to aspire after purity and virtue. Oh! in the hours of sadness and sorrow, when the heart is wrung, and

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looks in vain for consolation from the things of earth, how sweetly do the bland instructions of our first years recur to our thoughts, whispering to the troubled spirit where it shall surely find relief; and with the penitential sighs of the sinner are mingled blessings on the tender guardian of his youth, who had taught him where to apply for mercy and forgiveness. How should the conviction of this influence stimulate every mother to the performance of these sacred duties! What beauty and gracefulness do they not shed over the maternal character! and how amply are they repaid in the after virtues of the objects of their fond and anxious solicitude! But we do believe that most mothers find in this peculiarly feminine vocation their most exquisite pleasures;

> In these their youth
> And bloom of cheek, and buoyancy of heart,
> Steal from them all unmark'd;

and to these interesting employments they cheerfully give the best hours of their lives, the full energies of their minds, and the fondest feelings of their hearts. We think we cannot better enforce these remarks than by the following extract from the work before us.

"I cannot remember the time when I had not a sense of religion, and a fear of God; and I have no doubt that it is owing to my early and habitual impressions, which became interwoven in my soul, as a part of its very fabric, or constitution, that I have enjoyed such quietness and steadfastness throughout a long pilgrimage. Little do parents consider, while they are forming their infants' hearts and characters upon other principles, and teaching them to act by other motives, how difficult they render a subjection to religious motives afterward, and how they subtract from the sum of their religious enjoyment! Were all mothers like mine, how greatly would the obedience of the young christian's pilgrimage be facilitated, and its peace ensured!—I love to dwell on the memory of that honoured woman.

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My earliest recollection of her is in the act of teaching me to pray,—when she every evening took me on her knees, and clasping my little hands, made me repeat after her my childish petitions. Methinks I still see the beautiful expression of her maternal eye, and feel the kiss, full of affection and piety, with which she closed the service. At such times, she would explain to me the purposes of prayer, and teach me to love the good Being, who gave me father and mother, and made me happy. It was her practice also, to seize the moments when my young heart was overflowing with cheerfulness and good will, to remind me of the Father above, and direct my gratitude to him. Thus his image became associated in my thoughts, with all that was gladsome and delightful; with every satisfaction and every enjoyment. It was mingled with all my remembrances of maternal fondness; and the love of God grew upon the same branch with the love of my parents. I sought to please him, I feared to offend him, I loved to speak of him, and to him, in the innocent openness of my young heart, and to regard him, in all respects, as I did my parents. Thus there was nothing of severity, or gloom, or dread, in my early religious feelings. I knew nothing of the dislike of religion, which I have seen in many others. The judicious piety of my parents, made it a delight to me and not a burden. I saw it mixing with all their thoughts and pursuits, most evidently the ingredient of life which did most to make them happy; never casting a gloom over them, never arraying them in sternness, nor driving away innocent pleasures;—and thus it found its way to my heart, and (blessed be He who has supported me) has never left my heart, or ceased to be its joy and peace. I have much inconsistency to be ashamed of, and many sins to lament; but, thanks to my pious parents, and the grace of God, I have never failed to find religion a pleasure, and never withdrawn from my father's God."

The only other quotation which we can give, relates to an individual whom the misjudging world around him had declared to be a stranger to religion, though his whole course was marked by an unobtrusive goodness, because he had dared conscientiously to dissent from the doctrines generally received in the country in which he dwelt.

"Mr. Ellerton, of whom I spoke in the last chapter, was another

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added to the number of the 'excellent of the earth,' whom it had been my privilege to know. Some of the peculiarities of his religious faith, and those in pretty important particulars, were widely different, I had reason to think, from those of any other good man I had met with. He did not believe in a tri-personal Deity; and this was a sort of unbelief, which I, like ten thousand others, looked upon with a vague sort of horror, I knew not whence nor why. For a long time, therefore, I could not believe that he was so good a christian as he seemed to be; and when it was impossible to doubt this, my next conclusion very naturally was, that Trinitarianism, though the truth, yet could not be essential to the christian, for here was a christian without it. This discovery did a great deal to set me a thinking and to enlarge my views. But its best and happiest consequence was, to confirm me in my persuasion, that the great practical and vital principles of our religion are common to all believers. From this persuasion I have never varied. Experience has every year confirmed it; and it is still one of the most comforting convictions of my heart. I look forward with the most delightful anticipation to the day, when I shall join in one communion the souls of those many good men, whom I have honoured and loved here, but from whose fellowship I have been shut out, by the miserable bars which prejudice and pride have put up amid the churches on earth.

Jotham Anderson is an old friend of the readers of the Christian Register, in which paper his adventures were first published in separate numbers. To those who have not yet seen his simple narrative, we recommend it, for the happy and liberalizing impression which we think it calculated to make on every unshackled mind.

Questions for Trinitarians.

From the Gospel Herald.

Our Trinitarian friends who worship in the Episcopal form, after the Church of England, in repeating their Litany, say, they supplicate the mercy of God—

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by his holy nativity, and circumcision—by his fastings and temptations—by his agony and bloody sweat—by his precious death and burial.

Please to answer—Do you really believe that God was *born?* Do you believe that God was *circumcised?* That God *fasted*, and was *tempted?* Do you believe that God was in an *agony* of pain, and sweat *blood?* Do you believe that God *died*, and was *buried?* If you believe these things, you outrage reason, and deny the Scriptures. If you do not believe them, why do you make a solemn mockery of absurdity?

We make this appeal to reasonable beings. Let every rational person ponder well these things, before they shall again address the great JEHOVAH in this unjustifiable and absurd manner.

Unitarian Chapel in Calcutta.

THE Unitarian Society lately established in Calcutta, has made great efforts for the erection of a place of worship. About 11,000 sica rupees have been subscribed for this purpose in Calcutta; 7,000 sica rupees of this sum were subscribed in the month of September last. The estimated expense of the Chapel is from 30,000 to 40,000 sica rupees. If one half the sum can be realized in Calcutta, it is hoped that the remainder may be furnished by Unitarian Christians in England and America.

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THE

UNITARIAN MISCELLANY

AND

CHRISTIAN MONITOR.

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Remarks on the Inspiration of the Writers of the Old and New Testaments.

THE value of the Holy Scriptures is admitted by all christian professors. They are persuaded that the Bible contains an authentic account of revelations from God, commencing with Adam, continued to patriarchs and prophets, and more abundantly granted to our blessed Lord. But, among those who are thus far agreed, a question has arisen, whether the authors of the books, which compose the canon of Scripture, wrote them under the special and extraordinary direction and guidance of the Holy Spirit. According to some persons the Spirit of God dictated the identical words which they used; others represent their inspiration as only operating to prevent them from falling into any mistake, or omitting what ought to be recorded. A third class readily admit that most, if not all of the sacred writers were inspired men, but they deny that this inspiration was extended to them as *writers;* alleging that no inspiration was necessary to enable them to give a correct and faithful account of what they previously knew; whether their knowledge was originally

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derived from divine communications, authentic testimony, or personal observation.

A minute superintendence, extending to the very words of the writers, must have produced similarity of style and sameness of language; so that the same incidents would have been related by different writers precisely in the same manner; but, as this is not the case, such a notion of inspiration cannot be maintained. Even the hypothesis of a less special inspiration, if strictly examined, will not be found of any practical importance; nor is it wholly free from difficulties and objections.

The *original* writings of the Books of the Old and New Testaments have long been extinct; and it is well known that the copies of the existing manuscripts differ from each other. Who has not heard of the various readings collected by Dr. Kennicot from manuscript copies of the Old Testament; and of a still greater number of various readings in the Greek manuscripts of the New Testament, which Professor Mill and others have published. Although these variations are not so important as to undermine the foundation of our faith and hope, they are amply sufficient to convince us, that in a great number of instances, it is impossible to attain absolute certainty as to the precise words used by the sacred writers.

As Scripture is quoted in support of the common notion of inspiration, the principal text usually produced by the advocates of that opinion will now be considered. It is 2 Tim. iii. 16. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness." As the New Testament was not

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written when Paul thus addressed Timothy, the reference must be to the Old Testament. Taking the passage as it stands in our common translation, the first inquiry will naturally be, what is meant by *all* scripture? Are we then, by this term to understand the whole of the Old Testament from Genesis to Malachi inclusive, comprising not only an account of divine communications, prophecies delivered by inspired men, and laws given by God to his chosen people, but also a history of the Jews, of their origin, journeyings, rebellions, sufferings, and deliverances;—catalogues of Hebrew names;—language uttered in contempt of the authority of God, and some expressions which cannot now be publicly recited.—Surely, all these were not given by inspiration of God. There is something in the very suggestion at which a serious mind almost instinctively revolts. The word "*all*" must therefore be taken in a restricted sense; and what is the proper restriction in the passage before us, may easily be perceived by referring to the preceding verse. "And that from a child thou hast known the Holy Scriptures, which are *able to make thee wise unto salvation.*" This is the Scripture which is *given* by *inspiration* of *God;*—not when it was reduced to writing, but when it was originally delivered; in whatever manner the communication was made. Such Scripture is "profitable for doctrine, for reproof, for correction, and for instruction in righteousness;"—but can this be said of the whole of the Old Testament? Is it credible that Paul intended that such a construction should be put on his language, knowing, as he did, that the Old Testament contains matter respecting which such a declaration would be wholly inapplicable? For example, the tenth chapter

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of Nehemiah consists exclusively of the names of those who sealed the covenant, not to mention many other chapters, equally barren of interest and instruction. We have also the language of Job's three friends, of whom it is declared, that they did not speak of God the thing that was right,—of Job himself, when he cursed the day of his birth; of Abraham and Isaac, when they resorted to the language of duplicity and falsehood in denying their wives;—of David, who although often magnanimous in forgiving personal injuries, sometimes indulged himself in vindictive expressions when referring to the enemies of his country; and to crown all, of *Satan*, who is introduced as a speaker in the books of canonical Scripture. Surely, all these persons, Satan not excepted, did not speak under the influence of the Holy Spirit.

It would be easy to show that the term Scripture is used as well for a part as for the whole of the Old Testament, and sometimes for a single text. Thus, it is related by the Evangelist John, (ii. 22,) that after Jesus was risen from the dead, his disciples "believed the Scripture;" that is, the portion of Scripture to which he had called their attention after he had cleansed the temple.

Perhaps, the most apposite illustration of the restricted sense that ought to be put on the word "all," although no qualifying language is used in connexion with it, may be found in 1 Tim. vi. 10. "The love of money is the root of *all* evil." Strictly speaking, this is not so; for the love of money sometimes prevents men from doing evil; particularly from indulging in licentious excess, and in expensive vices. Justice to our apostle therefore requires that we interpret his

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language so as to make it agree with facts, as well as with the scope of his argument. By *all* evil, then, we shall understand all such evil as he had been describing; viz. "temptation and a snare, and many foolish and hurtful lusts, which drown men in destruction and perdition." In other words, the love of money, situated as christian professors then were, had been the occasion of all the evils which he had either distinctly specified, or referred to in general terms.

It is believed that no exception will be taken, by any professor of christianity, against this construction of the passage; if so, as Paul's declaration in regard to the inspiration of *all Scripture* has been construed agreeably to the same principle of interpretation, it is a fair presumption that the principle is a sound one, and that the application made of it has in both cases been correct.

According to the view now given of the language of Paul relative to the inspiration of Holy Scripture, the passage chiefly relied on in support of that position is irrelevant, as well as insufficient; for Paul does not say that all Scripture is *written*, but that "all Scripture is *given* by inspiration of God;" such as the communications made to patriarchs and prophets, and the language of those holy men who spake as they were moved by the spirit of God; extending the sense of the passage so as to embrace the New Testament, we may add, of our blessed Lord more especially, to whom "the spirit was given without measure;" and of his apostles, who were led by the same spirit "into all truth." Much more than what is contained in our Bibles was "given by inspiration of God." In John xxi. 25, it is clearly intimated that we have only an

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inconsiderable part of the history and discourses of our Lord. The same remark may be extended to the preaching of the apostles. But it required no divine inspiration to qualify the authors of the books of Scripture for reducing to writing what they already knew, and they make no pretensions to inspiration as *writers*. The truth of Scripture does not depend on such inspiration, but on the extent and accuracy of their information, and on their fidelity in communicating what they have related. When therefore we read such passages as the following, 1 Cor. ii. 13. "Which words we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth;" we regard them as a declaration on the part of Paul and his fellow labourers, that they spake under the direction of the spirit of God; but this circumstance, so far from proving their inspiration as writers, ought to satisfy us that no inspiration was necessary to enable them to *write* their discourses.

It has been repeatedly said that those, who deny the inspiration of the Scriptures, do not always speak of them with due respect. But this censure can only be attached to those who express themselves improperly in relation to the sacred writings. It affords no good reason for adopting a hypothesis respecting the inspiration of their authors, which is not warranted by their own language. When Luke assigns, as the reason why he wrote his gospel, that he had a *more perfect understanding* of what he was about to narrate than many preceding writers, it is much more respectful to that Evangelist to admit the competency of his information as a historian, than to impute to him a species of illumination to which he made no pretensions.

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Exceptions have been taken to the strong language which has sometimes been used by those who have argued against the inspiration of the writers of the books of Scripture, as if they exalted their own reason above Scripture; it not being recollected, very probably, that language equally bold had been employed by men in high reputation for orthodoxy, and even by some of the sacred writers. An example, in proof of *each* of these assertions, will now be given. The first is taken from Dr. Sherlock's work on the use of reason in the construction of Scripture. "Suppose," says he, "that the natural construction of the words import such a sense as is contrary to some evident principle of reason? Then I won't believe it. How, not believe Scripture? No, no, I will believe no pretended revelation which contradicts the plain dictates of reason." This passage is by the author *in his own name*, as question and answer.

Whatever may be thought of this language, it is believed that as yet it has not been exceeded, if at all equalled by any writer of a different class.

The other example is from Gal. i. 8. "But though we, or an angel from heaven preach any other gospel unto you than that ye have received, let him be accursed."

It may be proper to remark that there is an essential difference between the meaning of words which are similar to each other, or even identically the same, when employed for different purposes, and dictated by an opposite spirit. On the part of our apostle, his language now quoted is expressive of a settled persuasion of the truth and value of that gospel which he had preached to the Galatians. With this view he puts a

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case, the strongest that can be imagined, that himself, or an angel from heaven, might preach another gospel; but that were such an event to happen, any such preacher ought to be rejected; plainly implying, however, that nothing could be more improbable. The excellent character of Dr. Sherlock, and the fact that he wrote ably and zealously in defence of christianity, entitle him to the benefit of a similar remark, bold as his mode of expression may appear. Although it is not intended to vindicate any rash assertions, or even any language which is in the smallest degree improper; yet, surely, it would be unfair and unjust to impute that to irreverence for the holy Scriptures, which is only intended to declare, in a decided manner, a firm persuasion that certain explanations of Scripture language ought not to be received as expressive of its true meaning. The feelings of some persons are peculiarly ardent; this sometimes causes them to speak and write without considering whether their words may not be liable to misconstruction, so that their intentions may be mistaken and misrepresented.

On such occasions, party zeal has prompted those who are under its influence to lay hold on some unguarded expression, and the work of defamation has been carried on in the name of the Lord. As if the alleged, or even the real indiscretion of one, two, or more persons, furnished satisfactory evidence against the soundness of any position, which they had endeavoured to maintain; and as if those who held a contrary opinion were absolved from the obligation to respect those precepts, which forbid us to judge and condemn one another.

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Much violent declamation has not only been verbally uttered, but has also been reduced to writing, because some of the professed friends of revelation have hazarded an opinion, that the apostles, although fully instructed in their Master's doctrine, were left to their own reason as to the mode of arguing, particularly in relation to subordinate and collateral matters. But why should there be any great alarm on this account? Surely, when Paul wrote Gal. i. 8, already quoted, he did not mean to set himself up as an infallible teacher. When the apostles and elders came to Jerusalem, and discussed the question then agitated, whether Gentiles who were converted to christianity ought to conform to the ritual of Moses, they spake and reasoned precisely as we should do; but had they been divinely inspired, discussion would have been superfluous; there could have been only one sentiment, and only one impression.

If the evidence of the fact related in our Bible is satisfactory; if the prophecies therein contained are regarded as having been dictated by the Holy Spirit; if the narratives of the Evangelists, and the history of the first age of the christian church, given by Luke in the book of the Acts, be received as unhesitating belief; and if the apostolical writings be read as the productions of men who were endowed with the miraculous gifts of the Holy Spirit—no hypothesis respecting the inspiration of the writers of Scripture, as *writers*, can render its contents more valuable or more credible. So far from this, it could easily be made to appear that difficulties would arise, for which no solution could be found to satisfy the serious inquirer, or to silence the profane sceptic. But, if the popular

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notion of inspiration be given up, a notion which is not supported by the declarations of the Scripture writers, the whole of Scripture will appear sufficiently harmonious for every important purpose; though so far dissimilar as to afford decided evidence of the genuineness of the different parts of it, and that the respective writers wrote like men of fair and honest minds, who were artless and unpretending, desirous to make true representations of what they undertook to relate, and having for their leading objects the advancement of gospel truth, and the perfection of christian virtue. J. T.

Thoughts on Eternal Punishment.

Among other arguments in favour of the *eternity* of future punishment, it is sometimes asserted that the wicked, who die in their sins, are absolutely irreclaimable; so that justice requires the perpetuity of their punishment. But how can it be proved that such persons are completely callous to good impressions? Some of them are cut off before they have proceeded far in a sinful course; the vices of others have seemed to result rather from inconsideration, than from malignity of disposition; and even some, who may be said to have sinned with a high hand, have not been wholly strangers to remorse and self reproach. The history of Mrs. Frey's visits to the female convicts in Newgate prison, presents many instances of genuine contrition and radical reformation among those who were regarded as the dregs and refuse of mankind. But the lan-

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guage of our blessed Lord, when referring to Tyre, and Sidon, and Sodom, as it is usually interpreted by believers in eternal punishment hereafter, expressly teaches that even the most profligate and abandoned may be reclaimed. The passage referred to is Matt. xi. 21—23.

It is perhaps impossible to imagine a state of greater or more general depravity, than that which characterized the land of Sodom in the days of Lot, when it was destroyed by fire and brimstone from heaven. The historian appears to labour for words sufficiently strong to convey a just idea of the enormities which were practised. So proverbial were Sodom and Gomorrah for wickedness, that when the Hebrew prophets intended to describe those who were peculiarly corrupt and depraved, they designated them as belonging to these devoted cities; and the advocates for the doctrine of eternal punishment urge that Sodom and Gomorrah are "suffering the vengeance of *eternal* fire." Yet, according to our Lord, if the inhabitants of those cities had enjoyed equal advantages with Chorazin, Bethsaida, or Capernaum, they would not have been cut off in their wickedness, but would have repented in sackcloth and ashes.

Here, then, is a declaration by one whose authority cannot be called in question, that the persons of whom he spoke—persons proverbial for the greatness of their crimes, were not irreclaimable; yet, according to believers in eternal punishment, they shall be tormented in hell for ever. Surely no doctrine can be true which represents the Father of mercies as *eternally* punishing any of his creatures because of their sins, although he knew that if he had afforded them greater light and

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higher motives to obedience, they would have improved that light by repenting of their sins, and amending their lives.

The Scriptures, and more particularly the New Testament Scriptures, exhibit Almighty God under the character of a parent. But what must we think of that parent who, having the power to torment his children as long as he pleased, caused some of them to be *irretrievably* miserable on account of their disobedience, treating them as if they were utterly incorrigible, although he knew that if they had possessed advantages equal to what he had afforded to others of his children who are still refractory, they would have become penitent, submissive, and reformed?

The argument against the *annihilation* of the wicked, derived from Matt. xi. 20—23, is equally sound and conclusive. It requires only to be varied by the supposition, that the parent, after having tormented his children for a long time, at last puts them to death.

This is not—this cannot be the character of Him who does not afflict willingly; who chastises, not for his pleasure, but for our profit; and who has solemnly and emphatically declared, that he has no pleasure in the death of him who dieth.

Every object of a wise and just governor will be accomplished, if the punishment of rebellion be continued until the existence of rebellion be ended, and until the spirit of rebellion being subdued, it shall be succeeded by cheerful and unqualified submission; the result, not of servile fear, but of a sense of duty, compunction for past offences, and a deep solicitude to act well for the time to come. J. T.

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Effects of False Religion.

In the fifty-ninth number of the Quarterly Review, there is an article on the lately published *Private Correspondence of Cowper*, which contains some excellent remarks on those distorted notions of religion, that have not only made fanatics of those who at any rate would have been fools, but have also, as in the instance of the bard of Olney, darkened and perverted the finest minds. We make a few extracts from it, both because they suit our own views precisely, and because, as they come from a high church publication, they show that when religion is brought down to practice, even orthodoxy can be rational, and men of good sense will agree together.

After alluding to the mental derangement of the poet, in 1763, the reviewer proceeds thus;

"His partial recovery was followed by that conversion, using the term in the technical sense attached to it by a party, which coloured his opinions and feelings during the remainder of his life. Mr. Greatheed, who is his religious, as Mr. Hayley is his literary biographer, gives us the following account of his state of mind. 'At length his despair was effectually removed by reading in the Sacred Scriptures that God hath set forth Jesus Christ to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. While meditating on this passage, he obtained a clear view of the gospel which was attended with unspeakable joy. His subsequent days were chiefly occupied with praise and prayer, and his heart over-

flowed with love to his crucified Redeemer. The transports of his joy, which at first interrupted his necessary sleep, having subsided, were followed by a sweet serenity of spirit, which he was enabled to retain, notwithstanding reviving struggles of natural and habitual corruption.' Our readers will recognise the style of the party, which believes these meltings of the heart and exaltations of the imagination, to be the direct results of divine inspiration. That they are the mere natural consequences of high wrought feelings, we have no more doubt, than that the impressions which they produce are sometimes permanent. Whether his ecstasies were natural or supernatural, Cowper had not strength of mind to support them. Though we are sufficiently acquainted with the hagiographics of spiritual experiences, to know that the paroxysms of conversion are more severe and exhausting, than the subsequent communion established with the Deity, still we are convinced that those nine years, of what his biographer elsewhere calls the most transcendent comfort, laid the foundation, by the exhaustion they produced, of that subsequent despondency from which he never recovered.

"If the strength which was wasted in these outpourings of the spirit had been carefully husbanded, and employed in repairing the weak parts of his character, he might, we think, have been spared much misery. Had he been warned that the flood of light, which burst upon his mind, was the false fire of insanity, not 'light from heaven,' he might perhaps have escaped altogether that 'midnight of despair' into which he was afterwards plunged; at least it would have appeared to him less dense and black, if he had not dazzled himself before with its excess of glare.

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"The progress of his malady was natural. So long as the state of his bodily health produced light and happy sensations, his conversion was followed by experiences full of comfort. But strength of mind was consumed, never to be regained, in a vain attempt to keep up this spiritual revelry. The stimulus, which at first was found sufficient to produce the desired effect, required to be augmented as the novelty wore off, and the imagination got jaded. Then a strife and agony of spirit became more and more necessary to produce the feelings of inspiration. Even these resources at last failed. If the illustration be allowable, the brilliant light, the ravishing music, and the exquisite perfume could stimulate no longer. This excessive and prolonged excitement was followed by disease of body, and exhaustion of mind; the spirits of the poor visionary sank, and his religious comforts ceased altogether. Then became apparent another, alas! an enduring evil consequence of his previous ecstasies. His mind, long habituated to consider them as pledges of God's especial favour, and of his own election and call to salvation, when they were withdrawn, or, to speak more correctly, when a state of strong excitement was succeeded by exhaustion, considered itself rejected of God, fallen from grace, and given up to a reprobate spirit. From this time to the day of his death, the deep gloom of settled despair hung over him, and he was haunted with pining regrets after spiritual blessings which he believed himself to have enjoyed, accompanied with convictions that they were never to be restored, and with a soul-withering horror of eternal damnation,"

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Articles of the Church of England.

[In a note to the biographical notice of Dr. Benson, in the seventh number of Sparks's Theological Collection, is given the following letter from Benson to Towgood, in which some home truths are told of the thirty-nine articles, in honest phrase and in few words.]

Dear Sir,

I herewith send you a copy of a letter concerning nonconformity. I was desirous you should see it, because I hope you are proceeding in your answer to Powel's Sermon concerning subscription to the Thirty-nine Articles, in any sense, in every sense, and in no sense at all; as articles of truth, which are not true; as articles of peace, which create endless contentions; as articles of the Church of England, which the divines of that church commonly refute; as articles made to prevent diversity of opinions, and which greatly increase diversity of opinions; as articles made in the days of bigotry, by men who had no critical skill in the Scriptures, to fetter the ages of learning and free inquiry. And for five hundred pounds per annum, or less money, there are men who will subscribe, who will contend for subscribing to these same articles, whether ministers believe them or not. *Pudet hæc opprobria.*

I am pleased that I have had the happiness to see you once. I shall never see you more in this world. I am delighted with the prospect of meeting you in a better state, where there are no subscriptions to

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articles required, no bigotry, no anything to offend any more.

With great esteem for you,
I am yours sincerely,
GEORGE BENSON.

Usefulness of the Ministerial Order.

FEW will deny, that in the first age of Christianity, preaching was a necessary means of propagating its doctrines and its principles. Miracles might have attracted attention to its authority, but it was only by preaching that men could have been made acquainted with its author, its spirit, and its end. Much was undoubtedly accomplished by writing; but more for after ages than for the primitive one. Without the recorded history and precepts of Christianity, our own faith would have been obliged to rest itself merely on tradition; while the first christians had a sure warrant for theirs in the testimony of the eye and the ear. The Gospel would probably have made but slow progress, if its interests had been wholly committed to the pen of the scribe; for the multitude did not read; and "how could they believe in him of whom they had not heard, and how could they hear without a preacher?"

All this will be allowed; and yet it has been asserted by some, that the condition of the church and the state of the world have greatly changed since then; that Christianity is firmly established in the civilized parts of the earth; that myriads of religious books are in free circulation; that all orders of people can read their contents; that the precepts and sanctions of the

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Gospel might be sufficiently inculcated through the medium of the press; and that it follows from these premises that the ministerial order is a useless burthen on the community.

In opposition to representations of this sort, and for the satisfaction of those who may not have given much attention to the subject, I propose, at present, to defend the usefulness of the ministerial order, and offer some considerations in favour of its continuance and support.

And let it be understood that I shall confine myself to the simple point of the usefulness of the ministry. If this cannot be made out, and satisfactorily made out, I have no more to say. I desire to draw no authority from apostolical usage, or apostolical succession; for as to apostolical usage, it is evident that it was in many instances determined by the peculiar situation of the apostles, and the circumstances of their own times; and as to apostolical succession, it is a dream. The inheritance of apostolical virtues is the only true apostolical succession; and he who exhibits not, nor endeavours to exhibit those virtues—he who is proud, where the apostles were meek, and arrogant where they were lowly, and a lover of pleasure where they were lovers of God, and polluted where they were pure, and bigoted where they were charitable—the hands of a bishop, or of forty bishops may have been laid upon his head, and he may have been breathed upon with all due solemnity,—but he is no successor of the first evangelists, he is no minister of the blessed Gospel, the Holy Spirit is not within him, the goodly fellowship of the apostles do not know him, and Christ and his religion disown him. No; in these times, the

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fable of regularly derived pastorship will find but few who think it history; men of sense will not believe in such a spiritual entail. The authority of the ministerial order, and its claims upon society, rest on its usefulness; and if it has now no usefulness, no great and important usefulness, if it is not now replete with the most beneficial influences, if its virtue has gone forth from it, and it is, at the best, but an inert and empty form—why then let it be broken up; and no good man will regret its dissolution.

But the condition of the world is not so altered, and we can hardly look forward to a time when it may be, as to render the ministerial order unnecessary; and while the present exigencies of society continue, all good men should desire its preservation.

1. In the first place, it must be recollected, that the records which contain all that we know of the origin and early progress of Christianity, and all that we acknowledge as its true doctrines and precepts, are presented to us in languages which have long since ceased to be commonly spoken by men, and which must be carefully and patiently studied, before they can be even competently understood. Not only so, but as they were composed in times on which we now look back dimly, as on the days of old, and speak of countries and customs and manners and opinions, which are not like our own, a great variety and accuracy of knowledge is required from those, who would feel all their spirit and arrive at their full and proper meaning. Here then are two facts; the first is, that the very existence of our religion demands an acquaintance with the books which teach it; and the second, that such an acquaintance can only be obtained by persevering

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study. And who are to devote themselves to this diligent course of application? Who are to search through libraries, that a single passage of the sacred volume may be elucidated? Who are to pierce through the mist of ages gone by, to catch some glimpses of the early light? Not surely they who are constantly occupied with the unavoidable toils of life, with their professions, their merchandize, their navigation, their agriculture; but men who can sit down quietly before the word of God, and regard it as the business of their life to investigate, to explain and to publish it.

But it may here be asked, whether the Scriptures have not in reality been well studied and well interpreted by those who did not belong to the clerical profession; and whether the printed results of their labours are not universally attainable and intelligible. To these questions I would answer, that the obligations of sacred literature to such laymen as Newton, Locke, and Grotius, were gladly acknowledged and highly appreciated; and that there was no doubt that their works could always be supplied to satisfy any demand for them; but that several considerations existed, which would prevent these facts from assuming the form of objections against the continuance of the ministry.— In the first place, it must not be supposed, that, celebrated as the above named expositors are, and deserve to be, they were possessed of all biblical knowledge, that they always saw aright, or that they left nothing for future scholars to accomplish. Continued investigations produce fresh discoveries, and truth is established by being sifted and tried. It is not given to any one man, or to any one age, to explore the whole field of biblical knowledge, or to yield a satisfactory

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interpretation of all the scriptures. The treasure of divine learning is gradually accumulated, and individuals must be content to furnish their contributions.—Then in the next place, it is not to be denied, that clergymen are by far the most constant and copious contributors to this ever-growing mass. Such names as those which I have repeated are but rare exceptions to a general rule, and stand with few companions on the list of those, who have successfully inquired at the oracles of truth. Our critical knowledge of the Bible would be small, compared with what it is, and what it ought to be, if an order of men did not exist, whose profession, by its very nature, calls them to unceasing researches.—Again, it is a great mistake to suppose that much biblical information can be diffused among the great body of the people, by the means of the press alone. There is neither a sufficient curiosity universally prevailing, to induce men to sit down patiently to the perusal of learned and laboured disquisitions, nor have they the time, nor the money, nor the education, to enable them to select among various publications, and choose those only which their judgment approved. Error would have as good a chance for votaries as truth, and the ravings of Brothers or Joanna Southcote would perhaps be in as many hands, as the commentaries of Locke or of Priestley. But the clergy are a class of men whose lives have been devoted to religious inquiries, and whose faculties have been addressed, if they have done their duty, to the examination of differing opinions, and the separation of error from truth. If they have used their mental vision as they ought, they have looked on many sides of the same question, and have adopted that which they thought

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the fairest, and can direct to it the observation and preference of those with whom they are connected. They are, beside, a living voice of interpretation themselves. They employ the six days, which by others are devoted to various occupations, in gathering the riches of heavenly wisdom, and on the seventh day they dispense them to their people. In a few hours they impart the results of the application of many days, I may even say of many months; for the general preparation of early years must be taken into the account, as well as the immediate investigation of a particular subject or text. In one discourse they will scatter abroad the essence of whole chapters of erudition; and they are likewise always ready, in their closets, to guide the inquiries and resolve the doubts of those whom they are elected to teach. It is evident therefore, notwithstanding the accumulation of critical learning by the preserving powers of the press, that it could never be even tolerably diffused by books alone among the multitude of nominal Christians; and that a certain number of men should make it their chief occupation to digest what had been already published, to add, if it might be, something to the stock themselves, and to awaken and keep awake the interest, and direct or assist the studies and reflections of their fellow men.

It may probably be again objected, that clergymen disagree as frequently and as widely as books; that they cannot all be in the right, because they flatly contradict each other; and how is it to be determined who are in the wrong, who are misleading their hearers, and who are guiding them well?—It is not contended, that the members of the ministerial body arrive at the

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same conclusions in their interpretation of the scriptures, or that all have equal capacity, opportunity, or even disposition, to enlighten the objects of their pastoral care. This would be but an unmeaning and unavailing defiance of facts which are every where about us. But thus much is contended; that certain principles of interpretation have come to be generally acknowledged, and certain eminent biblical critics admitted as good authority, by the well educated and the candid among the ministry of all denominations; that this consent has brought about a much more rational method of reading the scriptures than would otherwise have existed; that arguments are now dropt which were once thought convincing, as that in favour of the trinity, for instance, drawn from the Hebrew form of expression in Genesis, "Let *us* make man," or from the thrice repeated epithet "Holy," in the prophecy of Isaiah—texts which a good and fair minded scholar of any persuasion would now be ashamed to quote for that purpose; that passages have been discarded as spurious from the holy writings, by all the well informed, which once were led forward into the field of controversy with an air of triumph, as in the case of the celebrated text of the three heavenly witnesses, which if a clergyman should now pronounce from the pulpit as a part of the first epistle of John, he would be pointed out as a man who was either remarkably ingenious in satisfying his mind against evidence, or remarkably indifferent about consulting any evidence at all on the subject. All these things show, that some common laws of scriptural investigation are acquiring dominion, and that the Bible is daily becoming better understood, through the labours of men who make the study of it a

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part of their profession, though they may indeed differ in many of their results.—But what would be the consequence, if every man were his own biblical interpreter, without the means of procuring many books, without the time to compare their merits, without the education to direct his judgment, and without an adviser to resort to in his difficulties? There would be as many wild theories as there are verses in the Bible; there would be as many sects as families; there would be as many winds of doctrine as there are points in the heavens for the winds to blow from, and the flame of charity might very possibly be blown out between them. The clergy, after all their disputes, have a regulating influence on the opinions of the people; they fall into many errors, and they often encourage extravagance, delusion, and folly, but not beyond a certain limit; their habits of study and reflection act as a sedative on their own imaginations, and their superior information, as a body, confers on them the power of checking fanaticism, when it begins to assume an alarming attitude. They expose and refute and discountenance error, when the blind ignorance of others has forced on them a view of its startling consequences. I say not that there are no disgraceful instances to the contrary; but I speak of the influence of the clergy as a class.

And such considerations as the above warrant, as I think, the conclusion, that a ministerial order is useful for the preservation and increase of the means of religious knowledge, and a more familiar acquaintance with that volume which we regard as the source of it.

2. It is to be noticed, in the second place, that our religion includes the performance of certain rites. And who is there who may so properly and decently

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dedicate your children to the love and service of God, as he who is constantly propounding to you his word? And who may so fitly offer to you the symbols of your Saviour's death, as he who is from time to time putting you in remembrance of the sufferings, which for your sake your master endured, and inciting you to some resemblance of his holy character? Would you omit the observance of these rites altogether? You think too highly of their use and sanctity, to admit the thought of doing so. Would you then leave the observance to chance? Would you connect with it no ideas of order and solemnity? Would you commit it to the hands of the vain and the vulgar? Would you call on your neighbour to conduct it? Would he obey your call? Would you do it yourself? Are you sure you would? What confusion, and neglect, and levity, are implied in these suppositions.

3. Then there are, in the third place, the rest, the devotions, the instructions, of the first day of the week. Who will say that they are not in the highest degree beneficial to the community? Who that examines the effects of that separated day on the manners and morals of the people, would utter one wish that its obligation and its services might be dispensed with—that the year might roll on from its first day to its last, in the monotonous hum and clank of business and worldliness, unmarked by the sweetly recurring seasons of quietness, meditation, and prayer? Who would lose the sight of the sober throngs, who, on each returning Sunday, fill the streets of our cities, on their way to their several houses of worship? Who would level our village churches with the ground; that their spires might no longer rise above the trees, and their bells no more

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send their music of invitation, over the sleeping hills and the silent farms and into the peaceful cottages? And yet how are you to secure the religious advantages of an appointed day of rest, and how are you to conduct the offices of public worship and instruction, unless you have a particular class of men to preside over and perform them? Will you collect yourselves together, and wait, till any one who pleases shall undertake to teach you, or to address Heaven in your behalf? Are you indeed willing that such important duties should be taken up at random? Will not the pert and the illiterate often conceive themselves eminently qualified to be your conductors, while men of more modesty and sense will hold back and keep their peace? Will there be much regularity, will there be much good taste, will there be much edification or instruction in your exercises? Do you adduce the example of the Quakers? Go into one of their religious assemblies, and then ask yourself how long it would be possible for men of education and discernment to follow their discipline. Will you allege, that one or two of the most capable and irreproachable in a congregation might be selected to lead the services regularly and periodically? You at once constitute, I answer, a clerical order, though necessarily of an inferior sort; for if they do not devote themselves to sacred studies, they cannot perform as they ought all their sacred functions. If they do thus devote themselves, they are to all intents and purposes clergymen.—I conclude, therefore, that the proper observance of the christian Sabbath requires a stated ministry.

4. The existence of the ministerial order must be regarded, in the fourth place, as of incalculable ad-

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vantage to the great cause of morality. Morality is indeed the end of all religious teaching, notwithstanding some religious teachers do not seem to think so; but it is the end even of their instructions. They say a great deal in disparagement of good works, and yet they find that it will not do to discard them; and so they make them a kind of indispensable vanity, a worthless appendage which must be cherished as the apple of the eye; and they tell their hearers, that though they will do well to despise them, they will do ill to be without them, and that though they are filthy rags enough, it would be prudent to line one's wedding garment with them. The hearers do not distinctly see how this is, nor do they know exactly what to think, or what to do; but they cannot at last escape the conclusion that they must lead as righteous lives as possible, and then they let the other part remain a mystery.—I have never been able myself rightly to comprehend how virtue should be so worthless, and yet so necessary to the Christian; nor can I conceive what value religion can have, except as it conducts to holiness. I will therefore merely lament, that inconsistencies like the above should mar the simplicity and weaken the effect of Christian preaching, and then I will return to my proposition, that the cause of morality receives most efficient support from the pulpit. This support is rendered by a large portion of Christian teachers, not in as indirect and roundabout a manner as could well be devised, but plainly, directly, and earnestly. They are continually insisting, from Sabbath to Sabbath, forenoon and afternoon, that righteousness, or virtue, or morality,—for the word is indifferent—is the great object of God's revelations to

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man; the end of the mission, the instructions, the sufferings, the death, of Jesus Christ; the purpose of every doctrine which is true, the effect of every motive which is heavenly; the only condition of the favour of God, and the only key to the mansions of everlasting felicity. These representations find an echo in every heart, and receive confirmation from all the experience of the world, from the peace of innocence and goodness, and the punishments of guilt; and as they are reiterated on every occasion, and illustrated from every source, they cannot fail of exercising a wide, a constant, and a momentous, though often an unseen influence, on the public character.

It will be proper to add, that a class of men whose days are spent in exhorting their brethren to a course of holy living, and in enforcing their exhortations by the sublime sanctions of religion, will feel themselves particularly called on to be more than commonly correct in their own deportment, and that their good example will possess in itself a very important influence.

There now remains one point to be noticed, but it is one on which I shall not bestow many words. There has been much cant—and one kind of cant is as bad as another—about what has been termed a *hireling* ministry. I shall grant at once, that it is quite probable that some clergymen think more of money than is consistent with the purity and dignity of their profession; but I do not believe the number of such to be large, at least in our own country, where I am confident it is very small; neither has this circumstance any thing to do with the question of their regular support. That question must be determined thus; if there are men

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whose time is altogether occupied in studying for the real or supposed benefit of others, they must be supported, or they will starve. Their services are of such a nature that they cannot be estimated by money; for if they are of no utility, they are worth nothing; and if they are as useful as I have endeavoured to show them to be, their worth is incalculable. What then shall be the measure of the minister's recompense, or rule of his support? His congregation feel that his office is important and respectable; they know that its duties absorb his time; and they therefore severally contribute to place him above want and the fear of want, and enable him to live in such a manner that he may appear among them as their equal, and not as a disgrace to them, and a reproof on their sense of propriety. Now what is there sordid, or venal, or inconsistent with a spiritual profession in this?

When I can be convinced that the clerical order is useless, I shall hold up my hand for its abolition. And when I can be convinced that clergymen can support themselves and their families by some other profession, at the same time that they pay a due attention to their own, I shall hope that their salaries may all be withdrawn;—but not till then.

Test of the Christian Character.

We have received a sermon of more than ordinary excellence, preached in Boston, in March last, by the Rev. Henry Colman, on *the proper test of the Christian character;* from 1 John iii. 7. 'Let no man deceive you; he that doeth righteousness is righteous." It

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enforces the very important principle, that "the only unequivocal and infallible test of religion and christianity is the moral character, the moral complexion of the temper and life." Three imperfect tests are first considered, that of opinions, that of forms of worship, and that of strong religious excitements or experiences, after which the doctrine of the apostle is illustrated and urged, as set forth in the text. The following remarks are from that part of the discourse, which treats of the imperfection of forms of worship as a test of religious character.

"I am well aware of the stress, which is laid upon forms and modes among many sects of christians, and we see every day numerous bodies of christians arrayed against each other upon the most frivolous differences in these respects. Many of the respectable and excellent sect of Quakers could hardly be persuaded to make even the smallest alterations in the precise formalities of their dress and manners. The only difference between our brethren the Baptists and a large part of the Congregationalists is a difference of opinion as to the little words *to* and *into*, and the question turns upon the point, whether our Saviour, when he was baptised by John, went down *to* the river or *into* the river; and a considerable religious sect is rising up among us, who it is said are to be distinguished from many of their brethren, only by a new accent upon our common name, being denominated Christians instead of Christians. But the truly rational and enlightened mind regards all these things with supreme indifference, excepting as far as they may be immoral in their character or tendency, or inculcate what is false, or serve to encourage superstition or intolerance. In all other respects we are to judge of the forms and ritual services of religion only upon grounds of expediency. Those forms which are most impressive, natural, and instructive, are to be chosen; but from the diversity of character, education, and improvement among men, these cannot be the same to all. That form of worship, which has the best moral effect upon you, which will best serve to make you a good man, is the best for you. In the view of that Being, who searches the heart, the devout but ignorant catholic may offer as acceptable a sacrifice when counting his beads, as the enlightened christian in celebrating the

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praises of God in hymns breathing the inspiration of heaven or written by an angel's pen. But be the form what it may, it is no certain test of character. The heart is the seat of goodness, but no external observances afford an infallible index of the condition of the heart; and the most scrupulous, punctilious and excessive devotion may be only the mask of dishonesty, and like the beautiful colour reflected from the stagnant pool serve only to cover a mass of corruption."

This sermon is well worth, in every part, an attentive perusal; and will no doubt contribute, together with the many admirable tracts of the same nature, which are now in circulation, to the spread of rational and practical opinions on that most important and serious, and at the same time abused subject of knowledge, religion.

Dr. Osgood's Sermons.

On the sixty-seventh page of our fourth volume, our readers may find an obituary notice of the Rev. Dr. Osgood, of Medford. Since that was written, a volume of the venerable minister's sermons has been given to the public. In order to give a specimen of the book, and at the same time to prove that he was, as we in that notice asserted, liberal, although orthodox, we will make an extract from the sermon entitled *Union in Christ*, on the text *Now ye are the body of Christ, and members in particular*, 1 Cor. xii. 27.

"Considering that we have all sinned, and must perish, unless saved by the mere grace of God, is not our presumption wonderful in pretending that his grace must be limited to those who chance to see with our eyes, and comply with his revealed conditions as explained by us? What are we, guilty worms of the dust, that we should dare thus to interpose our judgment between God and our

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fellow christians? By adopting such sentiments, we are naturally led to conclude, that we ourselves are certainly in the narrow way o salvation, while all who differ from us on points which we deem essential, are as certainly in the way to perdition; and though we may pretend compassion for their souls, yet the thought will be always uppermost in our minds, that we are the reconciled friends of God, while they continue hostile towards him; we, his adopted children, while they remain the children of the wicked one, from whom it becomes us to stand aloof and be separate—our tender consciences holding us back from all christian friendship and fellowship with them.

"Believe it, my friends, this is the true sectarian spirit, which has, by turns, marked the character of catholics and protestants of almost every description, but it is not the spirit of Christ, nor of the gospel of Christ. Its pride and bigotry show it to be most opposite to that gospel humility and charity which form the christian temper,—a temper that 'vaunteth not itself, is not puffed up, seeketh not her own, thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things.' If we can believe the apostle, these are the genuine fruits of the Spirit. The sectarian spirit against which I am speaking, originated the whole mass of church establishments, hierarchies, canons, creeds, confessions,—all mere human inventions, wood, hay and stubble; nay, worse, so many vile shackles wickedly imposed upon the understandings and consciencies of men. The consequences have been, the divisions and animosities by which the church of Christ has been torn and rent asunder, through each succeeding age down to the present times.

" 'To extend or deny our charity to others, according as they admit or reject our construction of the Scriptures, is no mark that we are impartial inquirers after truth. Christians may have respectful sentiments of each other, and have fellowship with one another, as having obtained like precious faith; they may love as brethren, and unite their endeavours for the advancement of the cause of their common Lord; they may be agreed in the vital parts of religion consistently with great variety of opinion in regard to the form, and in the explication of some doctrinal points.' In a word, all and every one among all the different sects and denominations throughout Christendom, who acknowledge Christ the head, and appear to reverence his authority, and to be under the influence of his spirit, are undoubtedly to be considered and treated as his members, and as belonging to his mystical body. Among these there should be the constant exercise of mutual love and sympathy—as being members of one body."

With Dr. Osgood, these were not merely pulpit opinions; they were deeply rooted, practical sentiments; and many is the time when they have governed his conduct towards his brethren, and produced conciliation, or at least quiet, in assemblies, which would otherwise have been scenes of contention. If more clergymen, who hold the same doctrines, possessed also the same spirit that he did, our Miscellany would not have presented so many astonishing quotations under the head of *Spirit of Orthodoxy*, as its pages now blush to bear, as a record of the theology of the times. If there was not half the excellence in Dr. Osgood's Sermons, that there really is, it would still be a sufficient reason for our recommendation of them, that they are the monument of charity like his.

God our Father.

Is there a lone and dreary hour
When worldly pleasures lose their power;—
My Father! let me turn to thee,
And set each thought of darkness free.

Is there a time of racking grief,
Which scorns the prospect of relief;—
My Father! break the cheerless gloom,
And bid my heart its calm resume.

Is there an hour of peace and joy,
When hope is all my soul's employ—
My Father! still my hopes will roam,
Until they rest with thee, their home.

The noon-tide blaze, the midnight scene,
The dawn, or twilight's sweet serene,
The sick, nay e'en the dying hour,
Shall own my Father's grace and power.

Sewall's Collection.

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Theological School at Cambridge.

On Tuesday, August 10, took place the annual examination of the Students at the Cambridge Theological School. The increased attendance on this occasion, gave gratifying evidence of the increase of public interest in the Institution. We copy the following list of exercises.

Junior Class.

1. The State of the Jews at the time of our Saviour's ministry. *George Wells.*—2. The Phraseology of the New Testament on the doctrine of Repentance. *George Ripley.*—3. The Demoniacs mentioned in the Gospels. *Isaac Parsons.*—4. The Internal Evidence of Christianity. *George Leonard.*—5. The Peculiar Characteristics of the style of our Saviour's discourses. *James A. Kendal.*—6. The Design of John the Baptist's ministry. *Alonzo Hill.*—7. The Conversion of St. Paul. *Warren Burton.*—8. The Integrity of the text of the New Testament. *Frederick H. Allen.*

Middle Class.

9. Is there sufficient evidence that miracles have been performed since the time of the Apostles? *Samuel Presbury.*—10. The Hebraisms of the New Testament. *Nathaniel Gage.*

Senior Class.

11. The religious Spirit of the present age. *Alexander Young.*—12. The Sabbath. *Charles W. Upham.*—13. The Jewish Sacrifices. *Edward B. Hall.*—14. The canonical authority and character of the epistle to the Hebrews. *Eliphalet P. Crafts.*

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Ordination at Boston.

On Wednesday, June 30, the Rev. Ezra Stiles Gannett was ordained as colleague pastor with the Rev. Dr. Channing. Introductory Prayer by Rev. Mr. Palfrey; Sermon by Rev. Dr. Channing; Ordaining Prayer by Rev. Dr. Kirkland; Charge by Rev. Dr. Porter, of Roxbury; Right Hand of Fellowship by Rev. Mr. Gannett, of Cambridge-port; Address to the church and society by Rev. Mr. Ware; Concluding Prayer by Rev. Mr. Pierpont.

We have been gratified to hear much said in praise of the exercises on this occasion; but the accounts we have received of the good fellowship that prevailed among the ministers of various denominations, who were present, gave us more pleasure still. They not only attended the services, but afterward sat together at dinner; and at table the Rev. Dr. Gardiner, of the episcopal church, asked a blessing. Here was manifested the spirit of Christianity, and, we add fearlessly, of Unitarian Christianity. We say that the peculiar influence of unitarianism is to diffuse abroad the sacred feelings of charity and brotherly love; and we point to this Boston ordination as an instance in proof. In Boston, Unitarianism is ascendant; and the consequence is, that there is no abuse of the power of numbers and popularity; and that even orthodoxy is softened down, and looks about her with a pleasant countenance. Where else do we meet with this general sentiment of brotherhood? Would the Episcopalians or Presbyterians of New York request the Rev. Mr. Ware to ask a blessing at one of their ordination dinners? Would the Episcopalians or Presbyterians

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of Baltimore have requested the Rev. Mr. Sparks to ask a blessing at one of their ordination dinners? We would answer, with the real New England emphasis, We *guess* not;—that is to say, we are *sure* they would not.

Ordination at Fitchburg.

On Wednesday, June 30, the Rev. Calvin Lincoln, Jr. from the Theological School, Cambridge, was ordained as minister of the First Congregational Church and Society in Fitchburg, Massachusetts. Introductory Prayer by Rev. Mr. Brooks, of Hingham. Sermon, by Rev. Dr. Ware, of Cambridge. Consecrating Prayer, by Rev. Dr. Lowel, of Boston. Charge, by Rev. Dr. Bancroft, of Worcester. Right hand of Fellowship, by Rev. Mr. Damon, of Lunenburg. Address to the Church and Society, by Rev. Dr. Thayer, of Lancaster. Concluding Prayer, Rev. Mr. Francis, of Watertown.

Induction.

On Sunday, the 29th of August, the Rev. Francis W. P. Greenwood was inducted into office as associate minister with the Rev. Dr. Freeman, at King's Chapel, Boston. The ceremonial services were performed by the senior minister and the wardens of the church, and Mr. Greenwood preached the sermon.

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THE

UNITARIAN MISCELLANY

AND

CHRISTIAN MONITOR.

No. XLVI.] OCTOBER, 1824. [Vol. VI.

Historical Sketch of various Opinions concerning the Lord's Supper.

HAVING endeavoured, in some preceding essays, to give a strictly scriptural account of the authority, nature and design, efficacy and obligation of the rite of the Lord's Supper, I shall now attempt a rapid view of the different opinions which have been entertained on the subject, from the earliest ages downward. It will present a humiliating picture of the weakness and waywardness of the human mind; and will show in what wildernesses and labyrinths faith may lose itself, when it leaves the direct path of simplicity and the gospel. We may thus be led to prize more highly than before the plain histories of this institution, which the sacred writers have preserved to us; to esteem more lightly than ever, mere human forms, traditions and authority; to be more and more satisfied that Christianity is an intelligible system; and to resolve with added earnestness to acknowledge no other rule of belief and practice, than the word of God.

We gather from Paul's account, that this rite was in his time generally observed in the church; that it was

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celebrated in remembrance of Christ; and that all who believed in Christ partook in it. No intimation is given that any were forbidden its use, though complaint is made of disgraceful circumstances attending its observance.

After the date of the epistle to the Corinthians, we have no further intelligence of the Supper, till we come to the fathers of the second century; and they begin to talk a very different language from St. Paul. We now find it called a *mystery*. The heathens had their mysteries and secret ceremonies, and the Christians were too fond of imitating them. The Lord's Supper was naturally fixed upon for such a purpose, and was pressed into the service of superstition. This first great step being taken, there is no cause that we should wonder at any extravagances which might follow; for the idea of mystery and concealment being once attached to a doctrine or a ceremony, the imagination is left without restraint, to indulge itself in all its errantry. No matter what the errors are, for they all take a subordinate rank under the grand and leading error, that there can be any mummery or mysticism in a pure and perfect religion.

Being established as a mystery, therefore, one of the first abuses of the communion, was the denial of it to those who had incurred the censures of the church. It was also concealed with great care from the pagans and the uninitiated. In this way it came to be regarded with an indefinite awe and superstitious reverence. The opinions concerning it, however, had not yet assumed a systematic form; though they were expressed in an exceedingly obscure and figurative style. Even now we are presented with outlines of the strange

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doctrines which were afterwards established. The *Logos* was supposed to be united in a supernatural way with the bread and wine; and the communicants were thought to partake in some mystical sense of the body and blood of our Lord. These views may be met with in the works of Justin Martyr, Irenæus, and Clemens Alexandrinus, who use particularly strong language, and justify it by the words "This is my body," and "This is my blood." But Tertullian held those words to be figurative.

It was also at this early age that the Lord's Supper was spoken of as a *sacrifice*, by some in a figurative, by others in a literal sense. Cyprian, who wrote in the third century, asserted that it was a real oblation, offered up to the Deity by the minister, who stood in the capacity of priest.

Many superstitious notions and practices were the natural offspring of such opinions as these; and they multiplied from year to year. A *divine virtue* was almost of course attributed to the mysterious elements; and they were supposed to operate as a direct charm, and to possess an intrinsic sanctifying influence. An idea of this kind could not fail to be of a dangerous moral tendency. The communion—and the same was the case with the rite of baptism—was soon considered as *essential to salvation*. As incantations and forms rose in the scale of spiritual importance, virtue and practical piety descended proportionably.

In the fourth century the mystics grow bolder, and mystical usages increase. Cyril of Jerusalem, as quoted by Dr. Priestley, speaks thus; "Since Christ has said, *this is my body*, who can deny it? Since he has said, *this is my blood*, who can say it is not so?

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He formerly changed water into wine, and is he not worthy to be believed, when he says that he has changed the wine into his blood? Wherefore let us, with full assurance of faith, take the body and blood of Christ. For under the form of bread the body is given to them, and under the form of wine his blood."

The bread and wine being once regarded as in any literal sense the body and blood of the Saviour, they, together with every thing connected with them, were viewed with awful reverence. They were publicly exposed for the adoration of the people. They were carried about as preservatives against danger, by those who travelled by land or sea. They were administered to the sick as medicine.* The cloth which covered the bread, was called *the cloth of the body*, and esteemed holy; the wine was considered too precious to be committed to vessels of brittle glass, and was ordered to be kept in some safer receptacle; and all the utensils appertaining to the elements, were regarded with their share of veneration.

The manner of administration also became a matter of great moment. In the earlier ages, all the *faithful* partook of the communion every Lord's day. Even infants communicated, as we are told by Cyprian; and the custom was continued in the western church till the twelfth century, when it was abolished; but in the eastern church it is still retained.—The catechumens, or those who were under probation and instruction, and not yet initiated, were dismissed at the close of

* Austin says, "If any one fall sick, let him receive the body and blood of Christ; and let him keep a part of this little body, that he may find the accomplishment of what St. James says; "*Let those who are sick, go to the church to receive strength of body.*

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the common services, with the words *Ite, Missa est*, from whence by corruption came the English word *Mass;* and then the eucharist was celebrated.—As it was at that time believed, that in the first administration of the Supper, water was mixed with the wine, they imitated the supposed example of Jesus.—The elements being regarded as of a superior nature to ordinary bread and wine, it was made an inquiry at what instant the supernatural commutation was effected; and it was determined that it happened while the priest was pronouncing the words "This is my body."—The custom of burning candles at this service, was introduced in the fifth century, and there was a set form used for blessing these candles.—Anciently it was the office of deacons to serve the elements, but it afterwards became the privilege of the priest.—In so insignificant a circumstance too, as the method of receiving the bread, the communicants were required by Cyril of Jerusalem to support the right hand with the left, and to take especial care that none of it should fall to the ground. They were also told that the wine should be approached with the body inclined forwards in a reverential manner; and it was ordained by no less an authority than that of the sixth general council, that the hand of the communicant should be held in the form of a cross.—It was usual to kiss the bread, and also the hand of the person who administered.—Pomp and parade throughout the ceremony, were lavished more profusely every day.

In the beginning of the eighth century we have something very near to the doctrine of transubstantiation. John Damascenus, a monk, speaks thus, "Jesus has joined to the bread and wine his own divinity, and

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made them to be his body and blood." This he illustrates by the comparison of a lighted coal, which is fire united with wood. The difference between this doctrine and that of transubstantiation will be readily perceived. The former is a union of the body and blood of Christ with the elements of the eucharist; the latter is a conversion of those elements into the body and blood. To borrow the monk's figure, the one is the lighted coal, consisting of fire and wood, the other is wood changed into real fire, though still retaining the form, the coldness, and all the visible properties of wood. This Damascenus was of the Greek church, in which his name is of great authority. The general sentiment at this time, throughout the christian world, was that the body and blood of Christ were *present* in the elements, though the manner of their presence was not distinctly settled.

One of the superstitious customs of this period was the mixing of the consecrated wine with ink, for the purpose of signing contracts and other important writings. Afterwards, however, when the elements were regarded as the real body and blood, practices of this kind were put an end to, as irreverent.—The people began to withdraw from the communion, from the increasing awe which was entertained of the service. Masses were performed for the deliverance of souls out of purgatory; and private chapels were established for the purpose. The communion tables were now called *altars*, as the service was deemed a proper oblation and atoning sacrifice; and they were ordered to be made of stone. *Incense*, as well as candles, was burnt at the celebration. The bread which was formerly brought in separate quantities by the communicants, as offerings,

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and was afterwards presented in one loaf, and then broken for participation, was now sometimes baked in many small cakes or *wafers*, principally for the sake of preventing any loss. As early as the beginning of the sixth century, all who joined in the service were required to *face the East.* But the exact mode of celebration was not yet determined or prescribed, and different churches used different forms. In the beginning of the seventh century, the *canon of the mass*, as it is now used in the Roman church, was composed by Gregory the Great, and in time was universally adopted. This pope is famous for having multiplied the ceremonies, and greatly added to the pomp and glitter of his church.

In the ninth century, the Catholic doctrine of the real presence was for the first time accurately defined. This was done by Paschasius Radbert, a monk of Corbie in France, who wrote a book to prove that the consecrated bread and wine became the real body and blood of Christ—the very same body in which he was born, crucified and raised. "It is no other flesh," he says, "than that which was born of the virgin Mary, which suffered upon the cross, and which was raised from the grave." His assertions were supported, among other methods, by the relation of an extraordinary vision; and in those days a dream was generally of more avail than an argument. His opinion, however, was new and startling, and was not suffered to come into the church without much opposition. Many distinguished persons declared against it; and the emperor Charles the Bold employed a celebrated theologian of the time to refute it; so that its success was for a long time fluctuating and doubtful. In the eleventh century, the

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celebrated Berenger stoutly opposed it; but it seems at that time to have become the popular opinion; for he was condemned by councils, and obliged to make a public recantation. The Albigenses rejected it; and in the twelfth century, Arnold of Brescia was burnt for denying it. The word *transubstantiation*, which was used to express this doctrine, was established as its orthodox name, by the Lateran council of 1215.

Many embarrassing questions naturally arose on this subject. There was no apparent change in the bread and wine, and how was this to be accounted for? No less a personage than a pope, Innocent III. endeavoured to remove the objection, by allowing that there remained a certain *paneity* in the one, and *vineity* in the other. But this modification met with little favour. The majority were determined to go for the whole; and indeed common sense was so far abandoned, that it was as well to take leave of it altogether.—Another question was, whether the change which was believed to take place, was *formal* or *substantial;* whether it altered the substance, or the sensible properties only, of the bread and wine;—a question which nothing short of authoritative assertion could settle—and that can settle anything. There was another great difficulty to be solved in the same way. The eucharist is celebrated at a certain place, and the bread is converted by the words of consecration into the body of Christ; but the rite is performed in many other places at the same time; now, how can the same entire body be in various parts of the world at once? The following is the conclusive answer by Guimond, one of the opponents of Berenger. "Every separate part of the eucharist is the whole body of Christ. It is given entire to all the

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faithful. They all receive it equally. Though it should be celebrated a thousand times at once, it is the same indivisible body of Christ. It is only to sense that a single part of the host appears less than the whole; but our senses often deceive us. It is acknowledged that there is a difficulty in *comprehending* this, but there is no difficulty in *believing* it." No; there is no difficulty in believing anything whatever, if belief means the nodding of the head, or the moving of the tongue, or the signing of one's name, at the end of any proposition which is offered by those who assume infallibility, whether the proposition be understood or not.

Several additional forms and ceremonies were introduced, about the time that this astonishing doctrine was established in the church.—Till the thirteenth century, those who partook of the sacrament, communicated standing, but now they did so on their knees.—In the same century the people were ordered, by a papal decree, to fall down in adoration at *the elevation of the host;* the signal for which was the ringing of a bell. The host was also carried in solemn procession through the streets, when about to be administered to the sick.—The great *festival of Corpus Christi* was instituted by Urban IV. in 1264; and Thomas Aquinas composed the office for it.—The custom of giving the bread only to the laity, and denying them the wine, was introduced about this time; though it was not universally observed till it was established by the council of Constance, in 1415.

I have left unnoticed a serious controversy, which arose in the eleventh century, between the Greek and Roman churches on the question, whether leavened or

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unleavened bread should be used in the sacrament. The Greeks used the latter, and were undoubtedly in the right, if the original celebration was to be regarded as authority; for the Jews always ate unleavened bread with the Paschal Supper. The Romans agreed with them at last. But to me the whole contention seems about as important, as that which has so long and vehemently been maintained on the point, whether in the rite of baptism, the recipient should be sprinkled or dipt.

The abuses of this institution had grown to such enormous proportions, and had struck their roots so deeply into the whole soil of Christendom, that even in the times of the reformation we shall look in vain to see them eradicated. Neither Wickliffe nor Huss absolutely rejected the doctrine of transubstantiation. Luther, instead of returning to the age and the simplicity of Christ, only went back to the eighth century, and took up the doctrines of Paschasius, or something very like it, in what had been called, some time before, *consubstantiation.* As Paschasius explained himself by the simile of a lighted coal, which is fire united with wood, so did Luther by that of heated iron, which is fire united with iron. His colleague, however, Carolstadt, was more simple in his creed, and believed the elements to be but the symbols of the body of Christ, which, in communion, were intended and calculated to excite a vivid remembrance of his sufferings. Zuinglius also opposed the great reformer on this subject, and showed himself here, as well as on some other occasions, the more sensible man of the two.—Socinus was equally rational.—Calvin went back about as far as the second

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century, and taught that a divine efficacy was imparted to the bread and wine.

The church of England, neither in article 25th, on Sacraments, nor in the 28th, on the Lord's Supper, so plainly declares a supernatural efficacy in the elements, that a more rational faith may not be gathered from them; but they are nevertheless, a little mystical.—The same may be said of the Presbyterian faith, as it is set forth in the Assembly's Catechism. It requires rather more explanation, however, before it can be translated into christian truth.

The opinion among thinking Unitarians is, without exception, as far as I know, that which I have maintained in the former portions of this treatise. The general sentiment, however, among all christians, is one of indefinite awe and dread at approaching the communion table. It will be long, I presume, before such a sentiment will cease to be felt even by protestants; for it is hard to throw off the chains which centuries have been forging.

A few remarks have suggested themselves to me, while pursuing the above recital, which I will now put down as briefly as possible.

One is, that antiquity is but poor authority for the truth of any doctrine. If, among the very earliest fathers of the church, we are presented with the first principles of a superstition, as wild as any that ever took possession of the brain of man, they are not to be reverenced highly, nor trusted implicitly. We may resort to them with confidence for a great number of historical facts; but their opinions are but opinions, and frequently very absurd ones too, and should be ques-

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tioned as readily, and examined with as much freedom, as the opinions of any other men.

A second conclusion is, that a doctrine cannot be a plain and fundamental doctrine of Christianity, which, instead of being explicitly declared in the Scriptures, is gradually built up by fathers, councils and popes. As a Christian, I should always feel myself bound, positively and openly to deny the Christian authority of any opinion or system, which I neither could discover in any part of the New Testament, nor any where else for a century after its books were composed. On this ground, as well as on some others, I deny the truth of several doctrines, which have been, and still are esteemed orthodox; one of which is the doctrine of the trinity.

I would remark in the third place, as a suggestion which naturally arises from the foregoing narrative, that simplicity is the truest sublimity. Shows and festivals may for a while lead captive the senses, and impose upon the heart;—but at last they grow common and tedious and tasteless; the mind demands something to exercise its sterner powers, and the heart, becoming disgusted with outside forms, yearns for the satisfaction of its deep and vital cravings. After we have been listening to the story of the increasing superstitions, the absurd theories, the minute and foolish disputes, the smoking and scented ceremonies, which for centuries were gathering round the table of our Lord, do we not turn for refreshment, to the simple accounts which the Scriptures afford us, of the simple institution of the Lord's Supper?

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Rev. Mr. Duncan's Sermon.

The following extracts are from a discourse delivered May 17, 1824, before the Students in the Theological Seminary at Princeton, by the Rev. John M. Duncan of Baltimore.

"Every Minister of the Gospel now, ought most prayerfully and profoundly to meditate upon the signs of the present times, and taking his conscience out of the hands of ecclesiastical courts and congregational assemblies, that the master may form it for himself, aim to be fitted for ministerial enterprise by catching the spirit of his age." "Our Fathers, whose memories we should venerate, and whose names we should never mention but with love;—though, let me remark by the way, that I have no idea of degrading my compeers in the nineteenth century, nor, permit me to add, though it may seem a little vain glorious, of lowering my own inconsiderable self, down to the level of an irresponsible idiotism, in order to magnify the natural powers, the acquired talents, or the spiritual gifts of Calvin, Luther, and others, who range along with them, under the same providential influences that consecrated their effort in the cause of christian and ministerial liberty, to the good of mankind. And if, in rising to their level, and refusing to exchange one ecclesiastical lord of conscience for another, I shall be represented as a rash assailant on long established usage and hereditary impression, and can obtain nothing in self-justification among the sons of Zion, whom the Son of God came to set free; painful as it may be, I will appeal to the liberal institutions of my native land, on whose

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peaceful shores the standard of liberty has been planted for the admiration of the world." "Sectarianism is now falling, like the worn out economy of Moses, in the days of Paul."

"Nothing is more absurd than to square every man's scruples or convictions by our own, instead of seeking personal improvement by close, unfettered, *biblical* inquiry.

"They who sit in Moses' seat have not yet lost their love for legislation, nor entirely abandoned their pretensions to infallibility. But whence this mighty power that appropriates the language of the great Head of the church, and directs the ministerial conscience from Christ's judgment seat? Whence this heresy against reason and truth, which covers individuality of existence under social law, and substitutes ecclesiastical statute for personal independence?"

"I know it may be said that he who gives his *voluntary* consent to such a lordship over his conscience, has no right to complain if he be chastised for rebellion. Indeed? and may I, by solemn compact, will away the Master's injunction to call no man either father or master, see Matt. xxiii. 8—10. Or, having done it, may I not blush for my error, and confess it before the world, without preparing myself to be disrobed as a minister of the Son of God, or to see the grace of repentance turned into a libel for deposition?"

"The minister of the gospel should consider his Bible as the only document, which is, or can be commensurate with his commission; and should study it, believingly and prayerfully, as the only method by which he can acquire true ministerial literature."

"Paul reasoned—out of the Scriptures—thus an-

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swering a question, which may now be very confidently asked, how shall we get along with those of modern times who deny these principles, if we have nothing but the Bible?—What honest man can withstand an argument fairly scriptural? If any, then Paul replies, 'if any man be ignorant, let him be ignorant.'"

"Who can now unequivocally declare the Bible to be the *only* rule of faith and manners, without falling under the most grievous suspicions, as though he had broken his covenant with his God, and denied the Lord that bought him. All our religious sects have their own classifications of what they suppose to be scriptural doctrines."

"Another classification is yet to be made under the auspices of charity, which will be the peculiar property of every individual man, as the product of his spiritual apprehensions and personal experience. This will require the study of the Bible."

"Much do I marvel, that living in the midst of controversies, which, like a deathful paralysis have pervaded the whole ecclesiastical body, and shaken every ecclesiastical establishment to her very centre;—much do I marvel, that any man should celebrate the harmonious operations of this age; assert that our sectarian regulations are necessary to create that moral similitude by which all christians should be known, and prognosticate discord and confusion as the legitimate and unavoidable consequence of mere Bible authority."

"Let every man prepare himself for the transactions of that hour, when faith in Jesus Christ shall become the dignified and honourable principle of christian action, and the known, recognised substitute of ecclesi-

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astical authority. In elucidating this subject, it is necessary to remember that we are not to confide in human expositions. Our systems transplant scriptural truths out from their own heavenly connections in the Bible, and classify them according to human conceptions. Our commentaries halt and stammer at a text that may seem a little too Calvinistic, or a little too Arminian, and we halt along with them, summoning our ingenuity into conflict with theological difficulties. 'To the law and to the testimony.'"

"To me, it is matter of the purest astonishment, to hear christian ministers talk so untenderly about the Bible, and speak so affectionately and feelingly about their own *standards*. Standards, the meaning of which they have never yet settled, and about which there has been incessant controversy, both in public and private. They surely can never have fairly thought out what they say, or suffered themselves to apprehend the immense differefice between the word of God and the doctrines of men, simply as exercising an efficient control over the consciences and lives of mankind. Let me entreat them to re-examine this matter for themselves, as in the presence of that 'Jealous God,' who 'will not give his glory to another, nor his praise to graven images;' and as living in an age, and in a land, where human authorities have long since lost all their charm, and where every man is growing independent enough to think for himself."

Thus far the preacher.—It does not appear that his discourse was published at the request of his hearers, or that any vote of thanks was passed by those for whose benefit it was prepared. The presumption therefore will be, that it was sent to the press, and

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given to the public, for the purpose of more extensively disseminating those principles of sound protestantism which it exhibits and maintains.

To deliver such a discourse before such an auditory, required no small share of moral courage and mental independence. We understand that it gave great offence to some of the reverend gentlemen who were present; let us hope, however, that it will be highly useful to not a few of the students in theology.

This is not the only instance in which the sufficiency of Holy Scripture has been asserted before an assembly of Presbyterian ministers. In the first volume of the Unitarian Miscellany, page 370, we were presented with extracts from a discourse by the Rev. Dr. Gray, couched in lucid and energetic language, and breathing the genuine spirit of the reformation. Yet, we confess, that nothing was more unexpected than a declaration of similar principles by the present preacher. If we may judge from the discourse before us, his orthodoxy, as regards the doctrines of the denomination to which he belongs, remains unaltered; but the soundness and catholicism of his principles entitle him to general respect, for he has rendered an essential service to the cause of religion. Where such views are entertained of the perfection and sufficiency of holy scripture, and of the duty, as well as the right of exercising private judgment in the interpretation of scripture, it may reasonably be expected that what is believed to be the truth will be spoken in love, and that those who are regarded as under the delusion of error will be treated with gentleness. This will be a much better illustration of the value of our holy religion than any human system of faith, however ably defended by

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argument, and however venerable for its antiquity, or popular from the number of its advocates.

As a contrast to the extracts now given, we shall add two passages of a very different kind; so very dissimilar are they, that the reader cannot fail to remark how directly they are opposed to the sentiments of our preacher. The first passage is from "Advice and exhortation, addressed to the people of the Second Presbyterian Congregation in Philadelphia, by the Rev. Dr. Green, on his resignation of the pastoral charge."—In page 6, he remarks as follows;—"Nothing will more contribute to your being 'at peace among yourselves,' both when vacant and at other times, than keeping strictly to the principles and forms of the Presbyterian church, as laid down in our public standards of doctrine and government. By these standards try carefully all doctrines, and conduct scrupulously all your proceedings. Esteem it no hardship or oppression—esteem it as an unspeakable privilege and advantage, that these standards are given for your direction and control."—In a note, it is added, "I would recommend that every family in the congregation make it a point of christian duty to keep a copy of our Confession of faith."

We look in vain for any exhortation to study the Holy Scriptures, and to make *them* the rule of our faith and practice. No such advice was given; yet the "exhortation" occupies thirty-two pages.

The second passage proposed to be quoted is from the Presbyterian Magazine, Vol. I. page 496. "It can be, we think, shown that in the present state of the world, the Bible is not, and cannot be used as the sole test of orthodoxy, while any regard is paid to truth in

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the constitution of a christian church."—This extraordinary position is thus illustrated and defended. "As long as" (a Presbytery or council) "continue to put questions in the words of Scripture, affirmative answers will be given, and it may be impossible to discover the heretical notions of candidates. The discovery of their heretical opinions is made, either by applying questions expressed in terms conveying the sense which their examiners put upon the language of the inspired writers, or by the candidates giving explanations which show that their sense of the Scripture differs from that of their examiners." Thus, according to this writer, the imperfection and insufficiency of the Bible as the sole test of orthodoxy, is proved and demonstrated; yet, according to the shorter catechism of his church, "the scriptures of the Old and New Testament are the *only* rule that *God* has given to direct us how we may glorify and enjoy him."—As Protestants, we have much to allege against every attempt to make the comments and deductions of uninspired and fallible men, a more definite and certain rule of faith than the declarations of Holy Scripture; but, at present, we conclude by expressing our astonishment that christian ministers, calling themselves orthodox and evangelical, can allow themselves to speak and write "so untenderly about the Bible, and so affectionately and feelingly about their own standards."

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Dr. Channing's Sermon at the Ordination of a Colleague.

We have already noticed the ordination of the Rev. Mr. Gannett as colleague pastor with the Rev. Dr. Channing of Boston. The Sermon on this occasion, by the senior pastor, is now before the public, and is marked by the eloquence and fulness of thought which distinguish his writings. In it he has considered "some of the leading traits of the present age, and the influence which they should have on a christian teacher."

The present age he regards as comparatively an *enlightened* one, and therefore requiring, in the first place, an enlightened ministry. "Christianity," he says, "will suffer, if at a time when vigour and acuteness of thinking are carried into all other departments, the pulpit should send forth nothing but wild declamation, positive assertion, or dull common places, with which even childhood is satiated." We think so too; and not only that Christianity *will* suffer, but that it *has* suffered, through the ignorant zeal, the canting insipidity, the narrow vision, the bigoted exclusiveness, and the servile imitation and fear of antiquity, which characterize the preaching, the conversation, and the behaviour of too many of our clergy. They dig through the same old books which have bewildered and misled thousands of men before them, and never look out into the world for facts or reason, and repeat over a set of useless and unintelligible doctrines, which sometimes throw their hearers into a fever, and sometimes into a sound sleep. This goes down well enough with many;

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but sensible men will no longer be deceived by such senseless mummery, and they will either adopt a more rational religion, or be compelled into utter indifference. We know that this has taken place in instances which are numberless, and we are sure that it will continue to take place, till the reform is completed which Luther only begun.—We will now quote the concluding paragraph of the preacher's first division.

"It may be said without censoriousness, that the ordinary mode, in which Christianity has been exhibited in past times, does not suit the illumination of the present. That mode has been too narrow, technical, pedantic. Religion has been made a separate business, and a dull, unsocial, melancholy business too, instead of being manifested as a truth, which bears on and touches every thing human, as a universal spirit, which ought to breathe through and modify all our desires and pursuits, all our trains of thought and emotion. And this narrow forbidding mode of exhibiting Christianity, is easily explained by its early history. Monks shut up in cells; a priesthood cut off by celibacy from the sympathies and most interesting relations of life; and universities enslaved to a scholastic logic, and taught to place wisdom in verbal subtleties and unintelligible definitions; these took Christianity into their keeping; and at their chilling touch, this generous religion so full of life and affection, became a dry, frigid, abstract system. Christianity, as it came from their hands, and has been transmitted by a majority of protestant divines, reminds us of the human form, compressed by swathing bands, until every joint is rigid, every movement constrained, and almost all the beauty and grace of nature obliterated. Instead of regarding it as a heavenly institution, designed to perfect our *whole* nature, to offer awakening and purifying objects to the intellect, imagination, and heart, to develop every capacity of devout and social feeling, to form a rich, various, generous virtue, divines have cramped and tortured the gospel into various systems, composed in the main of theological riddles and contradictions; and this religion of love has been made to inculcate a monkish and dark-visaged piety, very hostile to the free expansion and full enjoyment of all our faculties and social affections. Great improvements indeed in this particular are taking place among Christians of almost every denomination. Religion has been brought from the cell of the monk, and the school of the verbal disputant, into life and society; and its

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connexions with all our pursuits and feelings have been made manifest. Still, Christianity, I apprehend, is not viewed in sufficiently broad lights to meet the spirit of an age, which is tracing connections between all objects of thought and branches of knowledge, and which cannot but distrust an alleged revelation, in as far as it is seen to want harmonies and affinities with other parts of God's system, and especially with human nature and human life."

In the second place, the age is represented as one of earnestness and excitement, and therefore demanding an *earnest* ministry. By earnestness in the pulpit, the preacher means "not a louder voice or a more vehement gesture; no tricks of oratory; but a solemn conviction that religion is a great concern, and a solemn purpose that its claims shall be felt by others."

He remarks in the third place, that "the present is an age of *free and earnest inquiry on the subject of religion*, and consequently an age, in which the extremes of scepticism and bigotry, and a multiplicity of sects, and a diversity of interpretations of the sacred volume, must be expected." The ministry must therefore be prepared to vindicate the claims of Christianity on the mind and heart against those who doubt or deny its authority, and to assert its simplicity and reasonableness against those who persist in uniting with it the errors by which it has so long been disgraced.

"These errors a minister of liberal views of Christianity will feel himself bound to withstand. But let me not be understood, as if I would have the ministry given chiefly to controversy, and would turn the pulpit into a battery for the perpetual assault of adverse sects. Oh no. Other strains than those of warfare should predominate in this sacred place. A minister may be faithful to truth, without brandishing perpetually the weapons of controversy. Occasional discussions on disputed doctrines are indeed demanded by the zeal, with which error is maintained. But it becomes the preacher to remember, that there is a silent, indirect influence, more sure and powerful than direct assault on false opinions. The most effectual method of

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expelling error is, not to meet it sword in hand, but gradually to instil great truths, with which it cannot easily co-exist, and by which the mind outgrows it. Men, who have been recovered from false systems, will generally tell you, that the first step of their deliverance was the admission of some principle, which seemed not to menace their past opinions, but which prepared the mind for the entrance of another and another truth, until they were brought, almost without suspecting it, to look on almost every doctrine of religion with other eyes, and in another and more generous light. The old superstitions about ghosts and dreams were not expelled by argument, for hardly a book was written against them; but men gradually outgrew them; and the spectres, which had haunted the terror-stricken soul for ages, fled before an improved philosophy, just as they were supposed to vanish before the rising sun. And in the same manner, the errors which disfigure Christianity, and from which no creed is free, are to yield to the growth of the human mind. Instead of spending his strength in tracking and refuting error, let the minister, who would serve the cause of truth, labour to gain and diffuse more and more enlarged and lofty views of our religion, of its nature, spirit and end. Let him labour to separate what is of universal and everlasting application, from the local and the temporary; to penetrate beneath the letter to the spirit; to detach the primary, essential, and all-comprehending principles of Christianity from the incrustations, accidents, associations, and subordinate appendages by which they are often obscured; and to fix and establish these in men's minds as the standards by which more partial views are to be tried. Let him especially set forth the *great moral purpose* of Christianity, always teaching, that Christ came to deliver from the *power* still more than from the punishment of sin; that his most important operation is *within* us; and that the highest end of his mission, is the erection of God's throne in the soul, the inspiration of a fervent filial piety, a piety founded in confiding views of God's parental character, and manifested in a charity corresponding to God's unbounded and ever active love. In addition to these efforts, let him strive to communicate the just principles of interpreting the Scriptures that men, reading them more intelligently may read them with new interest, and he will have discharged his chief duty in relation to controversy."

Under the fourth and last head of the discourse, the preacher speaks of the age as in many respects a *corrupt* one, and therefore needing and demanding in the min-

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istry a spirit of reform Not that he considers the present age as more corrupt than those which have preceded it, but as "grossly defective when measured by the Christian standard." He asserts that the ministry have it in their power to effect great moral changes, and concludes his remarks on this head by the following beautiful passage.

"No; there is no romance in a minister's proposing, and hoping to forward, a great moral revolution on the earth; for the religion, which he is appointed to preach, was intended and is adapted to work deeply and widely, and to change the face of society. Christianity was not ushered into the world with such a stupendous preparation; it was not foreshown through so many ages by enraptured prophets; it was not proclaimed so joyfully by the songs of angels; it was not preached by such holy lips and sealed by such precious blood, to be only a pageant, a form, a sound, a show. Oh no. It has come from heaven, with heaven's life and power,—come to 'make all things new' to make 'the wilderness glad and the desert blossom as the rose,' to break the stony heart, to set free the guilt-burdened and earth-bound spirit, and to 'present it faultless before God's glory with exceeding joy.' With courage and hope becoming such a religion, let the minister bring to his work his concentrated powers of intellect and affection, and God, in whose cause he labours, will accompany and crown the labour with an almighty blessing."

The sermon is followed by notes, and by a memoir of the Federal Street Church and Society. And here we hold it our duty to remark, that we were not pleased with the manner in which the writer speaks of Dr. Priestley. It is true that the merits of Unitarian Christianity are not indivisibly linked with the character of any one of its advocates; but it seems to us, that if there is one man to whom, more than to any other, Unitarians can look with confidence, and point with pride, as the honest, zealous, pious, unwearied, distinguished champion of their principles, Dr. Priestley is that man. If the orthodox see fit to revile him,

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and speak of him as an instance of the injurious tendency and influence of Unitarianism, we can only say, that we wish we had many more like him, to be the objects of their calumny and misrepresentation, and of our pride. With regard to his speculations, we hold in the first place, that they were made in sincerity, and with a conviction of their truth and importance; in the second place, that they are not unfavourable either to religion or morality; in the third place, that they who do not approve of them, are not bound to adopt them; and lastly, that they who read the treatises on Matter and Spirit, and on Philosophical Necessity, will generally confess, that though they may not be disposed to subscribe to them, they would find it no easy undertaking to answer them.—As regards miracles, no writer has been more full and explicit than Dr. Priestley. With respect to divine influence, and prayer, his views do not differ much, if at all, from those most usually held by Unitarians; see his discourse on the former subject, and the first volume of his Institutes, page 102. In all his inquiries, he was ready to give up an opinion, as soon as he was satisfied of its incorrectness.

Dr. Priestley's character was full of the beauty of Christianity; and, unless our ideas of him are altogether erroneous, he was so far from being "constitutionally deficient in moral enthusiasm and deep feeling," that he rather seemed to overflow with those qualities, which had been poured into his constitution in double measure. On this point, we will borrow a few observations, which have been made to us by one who was personally acquainted with him.

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"I can truly say that I never met with any one who was superior to him in the greatest and most lovely qualities. Without any affectation of sanctity, he was habitually of a devout frame of mind; perhaps no human being was more in the practice of referring every thing to God. His feelings were quick and strong; there was nothing volatile or superficial about him. But although easily excited, the curb seemed to be so instantaneously applied, that a sentence begun in a hasty tone, was finished with all the meekness of a practised Christian. He had learning and knowledge enough for a dozen respectable men; yet he had all the simplicity of a little child. There was a charm about his conversation, which caused many to respect and love him, although they continued to adhere to an opposite creed—witness the eloquent eulogies of Robert Hall and Dr. Parr.

"He had no literary sympathies which interfered with his sense of religious obligation; and he had none of that calculating policy which often leads men to speak and act with disguise. He could truly say, that in no situation was he ashamed to declare the whole of religious truth. When in the family of a nobleman, he never suffered it to be a matter of doubt whether he was a Christian from conviction. His complaisance for distinguished infidels was never so great as to cause him to lose sight of his character and duty as a minister and a Christian.

"Wherever Dr. P. was settled, there were zeal, activity and improvement. His fidelity as a pastor was proverbial. He spared no labour; and to the instruction of the young he particularly devoted himself. The consequences were, his congregations were numer-

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ous, affectionate and flourishing; and when he left them, he received the benedictions of the parents and the thanks of their children."

In short, Dr Priestley was as good as he was great. In our opinion, he is not a man to be disclaimed. From a country which did not value him, from a government which slighted and discouraged him, and from a people who were not worthy of him, he turned away, and shaking the dust from off his feet, came to rest his bones in a free soil. Our country is honoured, in proving his asylum and final resting place. We regard his memory with a fond reverence; and every time we think of his remote and quiet grave by the banks of the Susquehannah, we feel tempted to make a pilgrimage there, and offer our thanksgivings to Heaven for the instructions and the life of such a man.

Spirit of Orthodoxy.

Since our last article under this head, we have seen several effusions of orthodox feeling, which might well have served for themes, had they not been too silly to laugh at, or too low to be noticed. But we have just met with something, which has so astonished us by its extraordinary characteristics of one kind and another, that we mean not only to increase its publicity, as much as we possibly can, by reprinting it in our little book, but shall endeavour to give vent to some of the emotions with which it filled us to overflowing, and to all of which we are sensible that we can afford no adequate utterance. Moreover, we earnestly call on all those who have journals or periodical works at

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their command, and the interests of liberality, charity and christianity at heart, to print the piece which we are about to quote, with their own remarks, or with ours, or alone, or in any other way they please, so that they print it;—for we think it should not be suffered to go away into oblivion, without being held up a little while to public animadversion.

The author of the piece, we are happy to say, does not belong to this country. He is the Rev. William H. Mill, formerly fellow of Trinity College, Cambridge, and now principal of the Bishop's College, at Calcutta. In a communication to the Society for the Propagation of the Gospel, he takes occasion to speak of RAMMOHUN ROY; and his remarks, pleasing the editor of the *Missionar Heraldy*, were, with a short preface, reprinted in the September number of that work, from which we copy them.—Mr. Mill had, it seems, been speaking of the increasing desire of information among the Hindoos; and he thus proceeds;

"But there is one appearance of this kind, which, as it bears more immediately upon the great object always before us, I cannot omit; I mean the rise in different parts of India of persons, who, on the principles of natural religion only, oppose, in speech and writing, the reigning superstitions of their countrymen, as impious and abominable. These men, who are mostly of high caste as Hindoos, and retain fully their place in society, are not indeed enlightened as to the remedy wanted for the evil which they discern; they mingle often, with their opposition, views respecting satisfaction and atonement, more remote from the truth than the traditions (however distorted and corrupt) of the people whom they oppose; and they all

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want that disposition to undergo sacrifices in the cause of truth, which it seems that nothing but a better hope than theirs is able to inspire. Yet their party is extending itself; and while the leaders, content with the sort of admiration which they excite, comply outwardly with the corruptions and superstitions that they are undermining, the effect on the community at large of this discussion, seems to be paving the way for their final destruction.

"The unfortunate course which the most celebrated of these leaders, Rammohun Roy of Calcutta, has taken, is perhaps not unknown to the society. From being an adversary of the Brahmins, his brethren, on their own ancient principles, and endeavouring to restore on the authority of *some part* of the Vedas and the commentators, the primeval tradition of the divine unity, and to expose the evil of idolatry, of bloody and obscure rites, &c. he has latterly turned to profess himself a Christian; but it is such a christianity, as, being unaccompanied with any submission of mind to its authority as a supernatural revelation, leaves us no reason to applaud the change.

"A work published by him some time since, under the very welcome and just title, 'The Precepts of Jesus the Guide to Happiness and Peace,' was an artful attempt, in exhibiting all the discourses of Christ, which represented practice as the sum and substance of his religion, to set the MORALITY of the Gospel against its MYSTERIES; studiously omitting all those discourses which joined the two inseparably together. The work, if divested of its insidious short preface, was perhaps calculated to do good, being composed of passages from the Gospels; but when the baptists of

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Serampore directly attacked the publication, he issued forth what he termed, 'A Defence of the Precepts of Jesus,' being an elaborate tract against the doctrine of the trinity, with that of the incarnation and sacrifice of our Saviour. This treatise, certainly not entirely his own—and, if report speaks truly, dictated by one who had separated from the baptists, and has since opened an unitarian meeting-house at Calcutta—is conspicuous for nothing so much as the presumptuous vanity of its nominal author; its affectation of western learning, and attempts at Greek and Hebrew criticisms, are to the last degree contemptible; and what there is in it to deserve notice, is borrowed from the long confuted supporters of the same impiety in England. Whatever mischief may be apprehended from this publication, (which, like his other publications, is not deficient either in style or plausibility of manner,) among the malignantly disposed, who will not inquire further, or among those of Mohammedan superstition, who, with their strong prejudices against the characteristic mystery of christianity, are yet half convinced by its evidences, there are yet satisfactory appearances, that the antichristian apostacy, which it supports, will not gain ground among the christians of this place; and the rock upon which the church is built, will remain here, as in the whole world, unshaken."

We do not intend to take up this choice specimen of ignorance and uncharitableness, in detail, but only to remark on one or two of its leading features.

Observe then, in the first place, its glaring inconsistency with itself. Mr. Mill thinks that the efforts of the most judicious Brahmins are paving the way for the final destruction of Hindoo idolatry und superstí-

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tion, and yet that they are not at all enlightened as to the remedy wanted for the evils which they discern; and that their views respecting satisfaction and atonement are more remote from the truth than the traditions, however distorted and corrupt, of the people whom they oppose. That is to say, they are effecting the great object of christianity, with opinions which are more remote from christianity, than those very superstitions are, which they are labouring to overthrow.

Mark, in the second place, the manner in which he speaks of Rammohun Roy. This distinguished man not only stands foremost in the ranks of those who oppose idolatry, but has declared himself a Christian; and yet there is no reason to applaud the change. He has published to his countrymen the precepts of Jesus, as their guide to happiness and peace, which, being composed of passages from the Gospels, was *perhaps* calculated to do good—mark that word *perhaps*—and yet, because he defended this publication against a direct attack from the baptists of Serampore, telling them that he could not find the doctrines of trinity, incarnation and atonement, in the christian scriptures, he is presumptuously vain, contemptibly ignorant, and an abettor of an antichristian apostacy. We leave all this to confute itself; merely observing, that things are come to a sad pass, when a Hindoo philosopher is obliged to defend the precepts of Jesus against a direct attack from the baptists of Serampore.

With regard to the morality of the Gospel being set by Rammohun Roy against its mysteries, we would say, that in the common acceptation of the word, christianity has no mysteries, for to reveal a thing is

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to make it known, and not to wrap it up in darkness; and we would add, that the reformer has not in his tract set any one part of the Gospel against another, but simply refrained from publishing such passages, as, without an explanation, would either have misled his countrymen, or given them no ideas whatever.

To return to Mr. Mill. What precious phrases he uses in speaking of unitarianism. He calls it an *anti-christian apostacy*, and an IMPIETY! Infatuated man! to dare, in the face of the world, to give the most approbrious epithet with which the language could have supplied him, to the opinions of those, who, because they feared God rather than men, have studied the scriptures for themselves, have shaken off the imposition of human creeds, and have embraced results, the sublimity and beauty of which, such people as Mr. Mill can neither see nor feel. Infatuated man! to call the religion of Theophilus Lindsey, who sacrificed on the altar of conscience all his bright prospects of preferment in the church—of Priestley, whose confidence in the wisdom and goodness of Providence, preserved him calm and resigned amidst a persecution which forced him to fly from his native country—of Lardner, to whose collection of testimony for the credibility of gospel history, all parties fly, as to an arsenal, for weapons against the unbeliever, and whom Dr. Paley designated as the "prince of modern divines,"—to call the religion of such men an impiety! to call it by a name, which signifies an abandonment of all good principle and feeling, of all religious gratitude, fear and love, and which can only be applied to the most worthless of the human race!

We dislike to be bandying charges of this nature,

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but we feel authorised to say, that though we will not take on ourselves the awful responsibility of calling Mr. Mill an impious man, and his religion an impiety, we may justly and safely term him a narrow minded, uncharitable man, and withal a foolish man; and we hold that his peculiar views of religion have contributed to render him exclusive, bigoted, and little; and we hold further, that it is pretty strong internal evidence against those views, that they have such an unchristianizing tendency.

And so much for the Rev. William H. Mill, formerly of Trinity College, and now principal of the Bishop's College, Calcutta; who, in the radiance of those names which he has endeavoured to shade, is no more than a mere mote, and who, while Rammohun Roy will be remembered for centuries as one of the benefactors of his species, will need some antiquary to dig him out of oblivion.

Lines by Francisco de Velasco.

From Bowring's "Ancient Poetry and Romances of Spain."

I TOLD THEE SO!

I TOLD thee, soul, that joy and woe
Were but a gust, a passing dew,—
I told thee so, I told thee so,—
And O, my soul! the tale was true.

This mortal life, a fleeting thing,
When most we love it, swiftest flies;
It passes like a shade and dies;
And while it flaps its busy wing,

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It scatters every mist that lies
Round human hopes; all air and dew.
I told thee so, I told thee so,—
And O, my soul! the tale was true.

Like the dry leaf that autumn's breath
Sweeps from the tree—the mourning tree—
So swiftly and so certainly
Our days are blown about by death;
For life is built on vanity;
Renewing days but death renew;—
I told thee so, I told thee so,—
And O, my soul! the tale was true.

O let us seize on what is stable,
And not on what is shifting; all
Rushes down life's vast waterfall,
On to that sea interminable,
Which has no shore. Earth's pleasures pall;
But Heaven is safe and sacred too.
I told thee so, I told thee so,
And O, my soul! the tale was true.

Obituary of the Rev. John Campbell.

Died at Pittsburgh, Pennsylvania, the Rev. John Campbell, Pastor of the Unitarian Church in that city.

The annunciation of the death of one who has pursued the even tenor of his way in the middle walk of life, commonly excites little interest beyond the immediate sphere of his friends and acquaintance, but in the character of the deceased, there was so much that deserves to be held up for imitation, that it is no less a duty than a pleasure to endeavour to rescue his memory and his worth from oblivion.

"Mr. Campbell was a native of Scotland, and com-

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menced his career in life by opening a school for the instruction of youth. Whilst occupied in this situation, Mr. R. Haldane, a gentleman of fortune and great respectability, formed a plan for the greater diffusion of religious knowledge, amongst the more remote parts of Scotland, and to accomplish it, he provided a suitable education for a select number of pious and zealous young men, to qualify them for the undertaking.—Mr. Campbell was introduced to him as one that was eminently fitted for the situation, and was accordingly placed under the tuition of Dr. Ewing, one of the teachers appointed.

"At the expiration of the time alloted for these studies, he settled at a small town near Dundee where Mr. Haldane built a chapel capable of containing five hundred people. Here he preached three times every Lord's day, and in the adjacent villages on the week days, for six or seven years.

"At this period he was requested by Mr. Haldane to preach at New Castle for three months; at the expiration of which time the congregation there sent an earnest request to their brethren near Dundee that they would consent that Mr. Campbell should remain at New Castle. They agreed to it, and Mr. Campbell accordingly removed his family there.

"The sentiments in which Mr. C. had been educated were Calvinistic, but by a careful and earnest examination of the Scriptures, he saw reason to change some of his views both of faith and practice.

"He was still a trinitarian, and believed in the deity of Jesus Christ—although he delighted in declaring the love of God as the great source of salvation—the manner in which all spiritual blessings come to us through

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Jesus Christ by the belief of the truth—the authority which Jesus received from his God and Father, &c.

"Mr. Campbell and the church were occasionally visited by some religious friends from Kendal. About this time it was reported that Mr. Kay, the pastor of that congregation, had erred from the faith in denying the deity of Jesus Christ. A Mr. Brown, one of its members, visited New Castle on business, and called as usual upon Mr. Campbell and his friends. They entered into conversation with him, and were surprised to find him still appearing serious—appealing to the Scriptures, and manifesting much zeal for what he conceived to be truth.

"During a conversation with some of the principal members of the congregation at Mr. Campbell's house, while he was confined to his bed, he was struck with the advantage Mr. Brown seemed to have in the number and plainness of his direct appeals to Scripture, and though nowise convinced, yet he determined to examine the subject with the greatest care and attention.—One of the members being shaken by the arguments of Mr Brown, he endeavoured to satisfy him by a classification of passages (taken out of Parkhurst's Lexicon) from the Old Testament applied to Jehovah, with corresponding ones in the New Testament applied to Jesus Christ;—his friend was completely re-established, but he himself could not help observing, that the applications which convinced him were unfair.

"To satisfy himself he had again recourse to the Scriptures, and after the most careful examination found that many passages which he had conceived as strong proofs of the deity of Jesus Christ, were not so

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conclusive as he at first thought, and as he proceeded, his proofs became fewer and fewer.

"He trembled for the consequences; he had heard those sentiments always associated with deism and irreligion, and feared exceedingly falling into this gulph. He thought the best preservation would be to put away all books on either side, and refer to the Bible only.

"About four months after Mr. Brown's visit, he became almost convinced he had been wrong, and intimated to the brethren in the Church that he had serious doubts, and begged they would turn their attention to the subject, and that they might communicate the fruit of their inquiries to each other. But the subject was viewed in too important a light to admit of this cool discussion. Those whose minds were most averse, would not continue any longer unless he would solemnly declare his conviction of the truth of that doctrine which he had formerly held. The consequence was that about one half the members left the church. At that time, and for some time afterwards, his views were those which are called Arian; he also held the atonement in a qualified sense, until, on further examination, he was convinced that the Scriptures clearly teach the love of God in the fullest sense as the spring, and himself as the great author of salvation, and Jesus as a man approved by him, and employed in making his works known to mankind."*

The anxiety and distress his change of opinions occasioned, by inducing so many highly respected

* Extracts from Mr. Turner's Report to the London Unitarian Fund Society, inserted in the Monthly Repository for March, 1814.

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and valued friends to withdraw their esteem and friendship, is more easily conceived than described—but he was ready to sacrifice every thing to a love of truth, and that God in whom he trusted supported him through the trial.

In 1817 Mr. Campbell removed from New Castle to Kendal in Westmoreland. In the mean time his son-in-law, Mr. Joseph Armour, having emigrated to the United States, and settled at Pittsburgh, in Pennsylvania, urged his father-in-law to follow him. He did so, and arrived with his family in the summer of 1820.

He there opened a school, and was solicited by a small number of Unitarians to preach to them, which was followed by the formation of a Society, who have erected a neat brick building for worship, and a room for a school.

Whilst Mr. Campbell's health permitted, he was heard by the friends with great and increasing satisfaction; and although he made little pretensions to oratory, his complete knowledge of Scripture, and the kind, affectionate, and fervent manner in which he addressed them, arrested the attention and impressed the minds of all those who had the happiness to hear him.

His piety to God, his benevolence to man, his patience under suffering, his resignation to the Divine will, his perfect disinterestedness, and his ardent love of truth, have been rarely equalled.

For many years he suffered considerably from an asthmatic complaint, and for some weeks preceding his death, symptoms of dropsy became apparent, and continued to increase. His original disease had made

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such havoc on his constitution that Mr. C. had no expectation of recovery, and was frequently preparing the minds of his friends, for what he was aware would be the inevitable result.

On the Sunday previous to his death he was not so well as usual—on Monday he became worse, and early on Tuesday morning a great and distressing alteration was perceptible. About seven o'clock his daughter offered him something to drink; he replied no! I want no more in this world—behold death! oh the pleasing hope, and glorious immortality!—He kissed her and sunk to rest in her arms.

He was born the 15th May, 1770, and died 20th July, 1824. B. B.

Dedication and Ordination at Hallowell.

On the 15th of September, was dedicated a new church at Hallowell, Maine, and at the same time the Rev. Stevens Everett was ordained as pastor of the society. The two services were combined.—Dedicatory Prayer, by Rev. Mr. Bartlett of Marblehead; Sermon, by Rev. Mr. Walker, of Charlestown; Consecrating Prayer, by Rev. Mr. Parkman, of Boston; Charge, by Rev. Dr. Nichols, of Portland; Right Hand of Fellowship, by Rev. Mr. Brazer, of Salem; Address to the Church, by the Rev. Mr. Robinson, of Eastport; Concluding Prayer, by Rev. Dr. Nichols.

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Ordination at Barnstable.

On Wednesday the 6th of October, the Rev. Henry Hersey was ordained over the church and society in East-Barnstable, Massachusetts. Introductory Prayer, by Rev. Mr Brooks, of Hingham; Sermon, by Rev. Mr. Palfrey, of Boston; Ordaining Prayer, by Rev. Mr. Kendall, of Plymouth; Charge, by Rev. Dr. Lowell, of Boston; Right Hand of Fellowship, by Rev. Mr. Gannett, of Boston; Address to the Society, by Rev. Mr. Goodwin, of Sandwich; Concluding Prayer, by Rev. Mr. Swift, of Nantucket.

Dedication at Boston.

The dedication of the Twelfth Congregational Church in Boston, took place on Wednesday, the 13th of October. Introductory Prayer, and Selections from the Scriptures, by Rev. Dr. Lowell; Dedicatory Prayer, by Rev. Mr. Parkman; Sermon, by Rev. Mr. Palfrey; Concluding Prayer, by Rev. Mr. Ware.

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Heavenly-mindedness.

If it be really true—indeed if it be only possible—that we are born for another world, and that this life is intended to prepare us for that world, it can require no proof, that the concerns of our grand and ultimate destination should mainly occupy our thoughts, and interest our cares. But the question with respect to the regard which we ought to have to another world, does not come fairly before us What surrounds us, is this world; what addresses our senses and our passions, is this world; what is at hand, is in contact with us, what acts upon us, what we act upon, is this world. The views which are constantly placed before our eyes, regard this life alone and the interests of this life. Whatever promotes this world's prosperity is praised; whatever hurts and obstructs this world's prosperity is blamed; and here the praise and the censure of most men appear to end. We see mankind about us in motion and in action; but their motions and actions are directed to worldly objects. The world in this way preoccupies our minds, and gains a place in our

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regard, which, though reason does not ratify it, will always make itself felt.

There is need therefore of a constant effort on our part, to reduce this extravagant estimate of the world. We must often withdraw ourselves from its absorbing influence, and think of it and look upon it as it really is. We must compare the claims of this world to engross our affections, with those of a better. Let us do it not in the spirit of cynics; not with a disposition to exaggerate its evils; not with an insensibility to the divine goodness, which gives us so much of pleasure and of comfort even in this life; but with a desire to regard it as it is, as we may believe our Maker intended we should regard it.

Let us then often think, that objects and pursuits which are merely earthly, are not worthy to engross the affections of such minds as God has given to man. Survey the objects and pursuits which this world offers to your attention. Single out those which you consider the most elevated and noble. Take those to which mankind give the loftiest rank; and say whether you think that the minds you possess are formed for nothing higher and better. Does the interest you take in your farm, your trade, your shop, your merchandize, your profession; or the hope of the pleasure and distinction which you promise yourselves from success in your toils—do they exhaust the faculties of your souls? do they even nearly fill up what you feel to be its capacities? While these exclusively engage your thoughts and affections, can you think that you are doing all that was intended to be done with such noble powers of thought, and reason, and memory; such capacities of moral improvement; such susceptibility

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of religious feelings and hopes? Do not mistake me, as implying any censure on a real and even a strong interest in these pursuits, when entered on with proper views. You cannot more truly serve God, or better prepare for eternity, than by engaging at proper seasons in the duty of your calling, from a sense that this is intended as a part of your probation for another world. I mean merely to speak of those that engage in the business of life as an ultimate end; whose hopes and fears all centre upon it; who allow themselves no leisure to think of any thing above or beyond it; and of these must we not say, that they are sacrificing the great object and aim of their existence, and disqualifying themselves for the happiness for which they were designed.

The great consideration which awakens all this activity and interest in merely earthly pursuits, is the power of obtaining the pleasures of life which success will give us. And how unsatisfactory, after all, are the purest of these pleasures when they are attained! How far too poor are they to content the desires of an immortal spirit! The happiness we pursue always flies before us, and alters its place like our horizon, as we press forward to reach it. It is impossible, I know, to speak on this subject, without repeating observations which under some form or other we have all a thousand times before listened to. And what is this but the strongest of all proofs of the foundation of these observations in truth? It is only because every man's heart responds to them, because they are confirmed by every man's experience, that they are found to be thus obvious to every inquirer. The very triteness then of these truths, instead of mak-

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ing us heedless and indifferent to them, ought to be considered as establishing the strongest claims on our attention. The acknowledged incompetency of all earthly pleasures to satisfy our desires ought, and doubtless was intended, to admonish us to refrain from the exclusive pursuit of them, and fix our minds on something less unsubstantial and delusive.

But if the objects and pursuits of life were more worthy exclusively to engage our minds, and its pleasures more capable of satisfying them, yet the reflection that they are so transitory and insecure, ought to prevent our affections from fastening too strongly on them. In what deep characters is mutability written on every thing human! How steady and irreversible is the law by which every thing earthly is tending to decay and death! Our fathers! where are they? And the prophets, do they live for ever? How many of those, who once were associated most intimately with our highest enjoyments, and interwoven, as it were, with our fondest hopes, have faded from our sight! How often have the tenderest ties which bind us to the earth, been severed at a stroke! How frail and slender is the hold which we ourselves have upon life. How thin is the partition which divides time from eternity with us all! Is it upon such a world as this that our affections are to be wholly placed? Is it right that all the sublime realities of our future existence should be shut out of our view by such a state as this? Is it reasonable that we should live here as if we were to live here for ever—that we should consider our souls as the only safe and the only trifling thing about us? While we hang on the verge of the tomb, and the very ground on which we stand trembles beneath our feet,

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are we to have no thought, no care, no interest in that world which is to follow this?

Do not think that these observations on the vanity and uncertainty of all merely earthly objects and pursuits are the effects of melancholy and moroseness. They are not the offspring of discontent or disgust with the world; but the cool and sober result of a conviction produced not merely from some little experience and observation, but from the universal testimony of all the fairest observers of human life and human nature, in all nations and ages, authorized and confirmed by the decision of the revealed word of God Let us then for a moment turn our thoughts from what we are justified in calling the low and unsatisfactory and transitory objects of this world; and think of those on which we are called to give our affections. How worthy are they to possess them? If they have ever seriously engaged your thoughts, have you not felt your soul kindle as you contemplated them? Have you not felt that you were engaged in an employment fitted to your noblest capacities? Have you not felt a sentiment of the true dignity of your nature? While your minds have been filled with the thought of God all-gracious, all-wise, all good, under the image of the Father of you and all you love—of Christ the exalted Prince and Saviour of mankind, the peculiar guardian and friend of all the good through all the ages of eternity—of the society of purer and nobler beings in heaven, welcoming you as their new companion in an everlasting career of increasing knowledge, purity and joy—of reunion to all that you loved as virtuous and good here, to join with them in delightful participation of scenes of happiness, which eye hath not seen, nor

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ear heard, neither hath it entered into the heart of man to conceive—when thoughts like these have dilated your conceptions, have you not felt that this was bliss to which an immortal spirit was born to aspire? When you have remembered that this happiness would be as permanent as it is great, as eternal as it is unspeakable, have you not, at least for the time, found all other wishes lost in the desire of obtaining it?

But does any one tell me that he is wholly a stranger to these views; that he is so immersed in the business, the cares, the pleasures of the world, that his thoughts never raise above it; that he has not, and does not desire to have, a single wish or hope which does not begin and end with it—then he must be told that he is yet a stranger to the spirit of the Gospel. He has no share in the promises which christianity extends to its faithful disciples; he is exposed to all that penalty which is denounced against those who live without God in the world. In this life he loses the purest pleasures which the human heart can know; and in another, what does he not put to hazard!

But for you who know what it is to look above the earth for consolation and hope; and only wish for greater faith and stronger confidence, you have every encouragement? Continue to pray to the source of all good, who never refuses any good gift which is asked for with a sincere and humble heart. Continue to cherish a love of goodness, and you will feel an increasing love to Him who is perfectly good. Continue to seek and cherish the society of the virtuous and pure, and to reject no office of benevolent activity and exertion. You will thus be cultivating a taste for those pleasures and employments which occupy heaven.

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Seek by frequent acts of self-denial to wean yourselves from all excessive fondness for merely earthly good. Let no event of providence pass unnoticed and unimproved. Let every joy be a new call to gratitude, and every sorrow be a lesson of submission, of self-recollection, of more unreserved trust, and of better and more complete obedience. Thus all things will work together for your good, and as the abbreviation of time and the failure of earthly hope, tinge with a deeper shade the evening of life, heaven will each day grow brighter to your view, and when at last the shades of death shall wrap this world in eternal night, the gates of blessedness will roll open before you, and disclose the cloudless effulgence, the ever during splendour of the city and mansion of your God. S. C.

Liberality of Milton.

THERE is one circumstance for which we honour the name and memory of Milton, even more than for his immortal epic—and that is the generous charity and liberality of his views, in the midst of a contentious, narrow-minded and illiberal age. How he sits, supreme and almost alone, above the petty janglers and bigots, the gnat-strainers and camel swallowers, who were making England mad! Let the exclusive sectary of the present day read the free and noble sentiments expressed below,* and on such a model let him try to reform his own temper. If he does not succeed, in an

* From a tract, entitled *Of True Religion, Heresy, Schism, Toleration, &c.*

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age, and under institutions which Milton lived too early to enjoy, we look upon his case as hopeless.

"Sects may be in a true church, as well as in a false, when men follow the doctrine too much for their teacher's sake, whom they think almost infallible; and this becomes through infirmity, implicit faith; and the name sectary pertains to such a disciple.

"Schism is a rent or division in the church, when it comes to the separating of congregations; and may also happen to a true church, as well as to a false; yet in the true needs not tend to the breaking of communion, if they can agree in the right administration of that wherein they communicate, keeping their other opinions to themselves, not being destructive to faith. The Pharisees and Saducees were two sects, yet both met together in their common worship of God at Jerusalem.

"But here the papists will angrily demand, what! are Lutherans, Calvinists, Anabaptists, Socinians, Arminians, no heretics? I answer, all these may have some errors, but are no heretics. Heresy is in the will and choice professedly against scripture; error is against the will in misunderstanding the scripture, after all sincere endeavours to understand it rightly. Hence it was said well by one of the ancients, 'Err I may, but a heretic I will not be.' It is a human frailty to err, and no man is infallible here on earth. But so long as all these profess to set the word of God only before them, as the rule of faith and obedience; and use all diligence and sincerity of heart, by reading, by learning, by study, by prayer for illumination of the Holy Spirit, to understand the rule and obey it, they have done what man can do; God will assuredly pardon them, as he did the friends of Job; good and pious men.

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though much mistaken, as there it appears, in some points of doctrine.

"But some will say, with christians it is otherwise, whom God has promised by his spirit to teach all things. True, all things absolutely necessary to salvation; but the hottest disputes among protestants, calmly and charitably inquired into, will be found less than such. The Lutheran holds consubstantiation; an error indeed, but not mortal. The Calvinist is taxed with predestination, and to make God the author of sin; not with any dishonourable thought of God, but, it may be, over zealously asserting his absolute power, not without plea of scripture. The Anabaptist is accused of denying infants their right to baptism; again they say, they deny nothing but what the scripture denies them. The Arian and Socinian are charged to dispute against the Trinity; they affirm to believe the Father, Son, and Holy Ghost, according to scripture and the apostolic creed; as for terms of trinity, triniunity, coessentiality, tripersonality, and the like, they reject them as scholastic notions, not to be found in scripture, which by a general protestant maxim is plain and perspicuous, abundantly to explain its own meaning in the properest words, belonging to so high a matter and so necessary to be known; a mystery indeed in their sophistic subtilties, but in scripture a plain doctrine. Their other opinions are of less moment. They dispute the satisfaction of Christ, or rather the word 'satisfaction,' as not scriptural; but they acknowledge him both God and their Saviour. The Arminian, lastly, is condemned for setting up free will against free grace; but that imputation he disclaims in all his writings, and grounds himself largely upon scripture only. It cannot be

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denied, that the authors or late revivers of all these sects or opinions were learned, worthy, zealous, and religious men, as appears by their lives written, and the same of their many eminent and learned followers, perfect and powerful in the scriptures, holy and unblameable in their lives; and it cannot be imagined that God would desert such painful and zealous labourers in his church, and oft times great sufferers for their conscience, to damnable errors and a reprobate sense, who had so often implored the assistance of his spirit; but rather having made no man infallible, that he hath pardoned their errors, and accepts their pious endeavours, sincerely searching all things according to the rule of scripture, with such guidance and direction as they can obtain of God by prayer. What protestant then, who himself maintains the same principles, and disavows all implicit faith, would persecute, and not rather charitably tolerate such men as these, unless he mean to abjure the principles of his own religion?

"If it be asked, how far they should be tolerated? I answer, doubtless equally, as being all protestants; that is, on all occasions to give account of their faith, either by arguing, preaching in their several assemblies, public writing, and the freedom of printing."

Sacred Books of the Hindoos.

MR. EDITOR,

The interest which I feel in the progress made by Rammohun Roy, in turning his countrymen from their idolatrous opinions and practices to a better faith, induced me, a short time ago to look over such of the sacred

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books of the Hindoos as I could readily meet with in an English dress. Amid a mass of wild fables, gross superstition, and frequent immorality, I found several passages so truly sublime, and many precepts so purely excellent, that I thought your readers might very well like to be treated with some of them, and be saved at the same time the trouble of picking them out, like grains of gold from the sand-beds of a river.

The first book which I perused was the *Institutes of Menu*, a civil and religious code, of remote antiquity, held by the Hindoos in the highest reverence. It was translated from the Sanscrit by Sir William Jones, and is contained in the complete editions of his works. It is divided into twelve chapters; of which these are the titles;—1. On the Creation; 2. On Education, or on the Sacerdotal Class; 3. On Marriage; 4. On Economicks and private morals; 5. On Diet, Purification and Women; 6. On Devotion; 7. On Government, or on the Military Class; 8. On Judicature, and on Law, private and criminal; 9. On the same, and on the Commercial and Servile Classes; 10. On the mixed Classes; and on times of distress; 11. On Penance and Expiation; 12. On Transmigration and Final Beatitude.

The following sentences are from the fourth chapter, the instructions of which are chiefly intended for the highest class.

"Let him take care to the utmost of his power, that no guest sojourn in his house unhonoured with a seat, with food, with a bed, with water, with esculent roots, and with fruits. But let him not honour with his conversation such as do forbidden acts; such as subsist like cats, by interested craft; such as believe not the

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scripture; such as oppugn it by sophisms; or such as live like rapacious water-birds."

"Let him not insult those who want a limb, or have a limb redundant, who are unlearned, who are advanced in age, who have no beauty, who have no wealth, or who are of an ignoble race."

"Even here below an unjust man attains no felicity; nor he whose wealth proceeds from giving false evidence; nor he who constantly takes delight in mischief."

"Though oppressed by penury, in consequence of his righteous dealings, let him never give his mind to unrighteousness; for he may observe the speedy overthrow of iniquitous and sinful men."

"Iniquity, committed in this world, produces not fruit immediately, but, like the earth in due season; and advancing by little and little, it eradicates the man who committed it.

"Yes; iniquity, once committed, fails not of producing fruit to him who wrought it; if not in his own person, yet in his sons; or, if not in his sons, yet in his grandsons. He grows rich for a while through unrighteousness; then he beholds good things; then it is that he vanquishes his foes; but he perishes at length from his whole root upwards."

"Let a man continually take pleasure in truth, in justice, in laudable practices and in purity; let him chastise those whom he may chastise in a legal mode; let him keep in subjection his speech, his arm and his appetite.

"Giving no pain to any creature, let him collect virtue by degrees, for the sake of acquiring a companion to the next world, as the white ant by degrees builds

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his nest. For, in his passage to the next world, neither his father, nor his mother, nor his wife, nor his son, nor his kinsmen, will remain in his company; his virtue alone will adhere to him. Single is each man born; single he dies; single he receives the reward of his good, and single the punishment of his evil deeds. When he leaves his corse, like a log or lump of clay, on the ground, his kindred retire with averted faces; but his virtue accompanies his soul. Continually, therefore, by degrees, let him collect virtue, for the sake of securing an inseparable companion; since with virtue for his guide, he will traverse a gloom how hard to be traversed!"

"He who perseveres in good actions, in subduing his passions, in bestowing largesses, in gentleness of manners, who bears hardships patiently, who associates not with the malignant, who gives pain to no sentient being, obtains final beatitude."

The succeding extracts are from chapter seventh.

"Punishment is an active ruler; he is the true manager of public affairs; he is the dispenser of laws; and wise men call him the sponsor of all the four orders for the discharge of their several duties. Punishment governs all mankind; punishment alone preserves them; punishment wakes while their guards are asleep. The wise consider punishment as the perfection of justice. When rightly and considerately inflicted, it makes all the people happy; but inflicted without full consideration, it wholly destroys them all.—If the king were not, without indolence, to punish the guilty, the stronger would roast the weaker, like fish, on a spit; the crow would peck the consecrated offering of rice; the dog would lick the clarified butter; ownership would remain with none; the lowest would overset the highest. The

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whole race of men is kept in order by punishment; for a guiltless man is hard to be found. Through fear of punishment, indeed, this universe is enabled to enjoy its blessings. Deities and demons, heavenly songsters and cruel giants, birds and serpents, are made capable by just correction, of their several enjoyments. All classes would become corrupt; all barriers would be destroyed; there would be total confusion among men, if punishment either were not inflicted, or were inflicted unduly. But where punishment, with a black hue and a red eye, advances to destroy sin, there, if the judge discern well, the people are undisturbed."

The remainder of my quotations from the Institutes are taken from the eighth chapter.

"When justice, having been wounded by iniquity, approaches the court, and the judges extract not the dart they also shall be wounded by it."

"Either the court must not be entered by judges, parties, and witnesses, or law and truth must be openly declared. That man is criminal, who either says nothing, or says what is false or unjust."

"Where justice is destroyed by iniquity, and truth by false evidence, the judges who basely look on without giving redress, shall also be destroyed."

"As a hunter traces the lair of a wounded beast by the drops of blood, thus let a king investigate the true point of justice by deliberate arguments. Let him fully consider the nature of truth, the state of the case, and his own person; and next, the witnesses, the place, the mode, and the time; firmly adhering to all the rules of practice."

"A witness who gives testimony with truth, shall attain exalted seats of beatitude above, and the highest

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fame here below;—such testimony is revered by Brahma himself. The witness who speaks falsely, shall be first bound under water, in the snaky cords of *Varuna*, and be wholly deprived of power to escape torment through a hundred transmigrations.

"Let mankind, therefore, give no false testimony. By truth is a witness cleared from sin; by truth is justice advanced. Truth must therefore be spoken by witnesses of every class.—The soul itself is its own witness; the soul itself is its own refuge; offend not thy conscious soul, the supreme internal witness of men! The sinful have said in their hearts, 'None sees us;' yes; the Gods distinctly see them; and so does the spirit within their breasts. The guardian deities of the firmament, of the earth, of the waters, of the human heart, of the moon, of the sun, and of fire, of punishment after death, of the winds, of night, of both twilights, and of justice, perfectly know the state of all spirits clothed with bodies."

"If thou beest not at variance, by speaking falsely, with *Yama*, or the subduer of all, with *Vaivaswata*, or the punisher, with that great divinity who dwells in thy breast, go not on a pilgrimage to the river *Ganga*, or to the plains of *Curu*, for thou hast no need of expiation.—Naked and shorn, tormented with hunger and thirst, and deprived of sight, shall the man, who gives false evidence, go with a potsherd to beg food at the door of his enemy. Headlong in utter darkness, shall the impious wretch tumble into hell, who being interrogated in a judicial inquiry, answers one question falsely."

In another part of Sir William Jones's works, he has given some translations from the Vedas, Veds, or Beds,

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which are by distinction the sacred books, or scriptures of the Hindoos. There is one passage which is called the *Gayatri*, or holiest verse; the best portion of which will remind a christian of the sublime descriptions of Jehovah in the Bible.

"Let us adore the supremacy of that divine sun, the godhead, who illuminates all, who recreates all, from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress towards his holy seat. Without hand or foot he runs rapidly, and grasps firmly; without eyes he sees, without ears he hears, all; he knows whatever can be known, but there is none who knows him. Him the wise call the great, supreme, pervading spirit."*

In the following passages from the same books, there is a strain of melancholy and poetical moralizing, which will not fail to interest the reader of sensibility.

"What relish can there be for enjoyment in this body; assailed by desire and wrath, by avarice and illusion, fear and sorrow, envy and hate, by absence from those whom we love, and from union with those whom we dislike, by hunger and thirst, by disease and emaciation, by growth and decline, by old age and death?

* The paraphrase of Radhacant, which Sir William also gives, is even better than the text. "Perfect truth; perfect happiness; without equal; immortal; absolute unity; whom neither speech can describe, nor mind comprehend; all pervading; all transcending; delighted with his own boundless intelligence, not limited by space or time; without feet, moving swiftly; without hands grasping all worlds; without eyes, all surveying; without ears, all hearing; without an intelligent guide, understanding all; without cause, the first of all causes; all ruling; all powerful; the creator, preserver, transformer, of all things;—such is the GREAT ONE: this the Vedas declare.

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"Surely we see this universe tending to decay, even as these biting gnats and other insects; even as the grass of the field, and the trees of the forest, which spring up and then perish. But what are they? Others, far greater, have been archers mighty in battle, and some have been kings of the whole earth. But what are they? Others, yet greater, *Gandawas*, *Asuras*, *Racshasas*, companions of spirits, *Pisachas*, *Uragas*, and *Grahas*, have we seen destroyed. But what are they? Others, greater still, have been changed; vast rivers dried; mountains torn up; the pole itself moved from its place; the cords of the stars rent asunder; the whole earth itself deluged with water; even the *Sufes*, or angels, hurried from their stations.—In such a world, then, what relish can there be for enjoyment?—THOU alone art able to raise up. I am in this world like a frog in a dry well. Thou only, O Lord, art my refuge; thou only art my refuge!"

It is well known that Rammohun Roy began his career of reformation, by endeavouring to prove to his countrymen that their scriptures inculcated the idea of the unity of the Supreme Being; and that all other deities of whom they spoke, were merely personifications or symbols, for the benefit of those, whose minds it was necessary to address through the medium of sensible representations. In support of this assertion, he published several chapters of the Vedas, in separate pamphlets, in which the unity of God was enforced with considerable clearness. I will quote the opening paragraphs of one of these, entitled, a *Translation of the Cena Upanishad, one of the chapters of the Sama Veda; according to the gloss of the celebrated Shancaracharya; establishing the Unity and the sole Omnipotence*

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of the Supreme Being, and that He alone is the object of Worship. Printed at Calcutta; 1816.

"1st. Who is he [*asks a Pupil of his Spiritual Father*] under whose sole will, the Intellectual Power makes it approach to different objects? Who is he, under whose authority, breath, the primitive power in the body, makes its operation? Who is he, under whose direction, language is regularly pronounced? And who is that immaterial being, that applies vision and hearing to their respective objects?

"2d. He, [*answers the spiritual parent,*] who is the sense of the sense of hearing; the intellect of the intellect; the essential cause of language; the breath of breath; the sense of the sense of vision;—This is the being, concerning whom you would inquire.—Learned men having relinquished the notion of self-independence, and self-consideration, from knowing the supreme understanding to be the sole source of sense, enjoy everlasting beatitude, after their departure from this world.

"3d. Hence no vision can approach him; no language can describe him; no intellectual power can compass or determine him. We know nothing of how the Supreme Being should be explained. He is beyond all that is within the reach of comprehension, and also beyond nature, which is above conception. Our ancient spiritual parents have thus explained him to us.

"4th. He alone, who has never been described by language, and who directs language to its meaning, is the Supreme Being; and not any specified thing which men worship. Know thou this.

"5th. He alone, whom understanding cannot comprehend, and who, as said by learned men, knows

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the real nature of understanding, is the Supreme Being; and not any specified thing which men worship. Know thou this.

"6th. He alone, whom no one can conceive by vision, and by whose superintendance every one perceives the objects of vision, is the Supreme Being; and not any specified thing which men worship. Know thou this.

"7th. He alone, whom no one can hear through the sense of hearing, and who knows the real nature of the sense of hearing, is the Supreme Being; and not any specified thing which men worship. Know thou this.

"8th. He alone, whom no one can perceive through the sense of smelling, and who applies the sense of smelling to its objects, is the Supreme Being; and not any specified thing which men worship. Know thou this.

"9th. If you, [*continues the Spiritual Parent,*] from what I have stated, suppose and say that 'I know the Supreme Being thoroughly,' you, in truth know very little of the Omnipresent Being; and any conception of that Being, which you limit to your powers of sense, is not only deficient, but also his description, which you extend to the bodies of the celestial Gods, is also imperfect; you, consequently, should inquire into the true knowledge of the Supreme Being. *To this the pupil replies;* 'I perceive that at this moment I begin to know God.'"

We could hardly ask for any thing better than this; but this is not sufficient to prove all that was attempted by Rammohun Roy. There is so much wild mythology, so much useless fabling, and so much imperfect or bad morality, contained in the Vedas, that the

books cannot be defended as a guide of doctrine and practice. The same is true of the Institutes of Menu. Quite as much of that work is devoted to vain ceremonials as to moral precept. It is an insufficient guide; even if we put out of sight its want of authority.—But the motive of the Indian reformer was good, and we have no doubt that his success will be great. Aware of the imperfection of the Hindoo scriptures, and at the same time aware of the reverence with which they were regarded, he presented them in their best position, and threw over their deformities the best interpretations with which they would admit of being clothed. He used them, in short, as a schoolmaster to bring his brethren to Christ; and God grant that this may be their office.

A Letter from Mr. Jefferson to a Quaker, in Answer to a Letter expressing a great Concern for his Soul.

Monticello, Va. Sept. 13, 1823.

Sir,

I have duly received your favour of Aug. 29, and am sensible of the kind intentions from which it flows, and truly thankful for them; the more so as they could only be the result of a favourable estimate of my public course, as much devoted to study, as a faithful transaction of the trust committed to me would permit.

No subject has occupied more of my consideration than our relations with all the beings around us, our duties, and our future prospect. After hearing all

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which can probably be suggested concerning them, I have formed the best judgment I could, as to the course they prescribed; and, in the due observation of that course, I have no recollections which give me uneasiness. An eloquent preacher of your religious society, Richard Mott, in a discourse of much unction and pathos, is said to have exclaimed aloud to his congregation that "he did not believe there was a Quaker, Presbyterian, Methodist or Baptist in heaven." Having paused, to give his congregation time to stare and wonder, he added, that "in heaven God knows no distinction; but considered all good men as his children of the same family."

I believe with the Quaker preacher, that he who observes the moral precepts in which all religions concur, will never be questioned at the gates of heaven as to the dogmas in which all differ; that on entering there, the Aristides and Catos, the Penns and Tillotsons, Presbyterians and Baptists, will find themselves united in all the principles which are in concert with the Supreme mind. Of all the systems of morality, ancient or modern, which have come under my observation, none appears to me so pure as that of Jesus. He who follows this steadily, need not, I think, be uneasy, although he cannot comprehend the subtleties and mysteries erected on his doctrines by those, who, calling themselves his special followers and favourites, would make him come into the world to lay snares for all understandings but theirs. Their metaphysical heads, usurping the judgment seat of God, denounce as his enemies all who cannot perceive the geometrical logic of Euclid in the demonstrations of St. Athanasius, three are one, and one three. In all essential points

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you and I are of the same religion, and I am too old to go into unessentials. Repeating, therefore, my thankfulness for the kind concern you have been so good as to express, I salute you with friendship and brotherly love.

TH: JEFFERSON.

To keep a true Lent.

By Robert Herrick.

Is this a fast,—to keep
The larder lean,
And clean
From fat of veals and sheep?

Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?

Is it to fast an hour,—
Or rag'd to go,—
Or show
A downcast look and sour?

No; 'tis a fast, to dole
Thy sheaf of wheat,
And meat,
Unto the hungry soul.

It is to fast from strife,
From old debate,
And hate;
To circumcise thy life.

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To show a heart grief-rent;
To starve thy sin,
Not bin;—
And that's to keep thy lent.

A Christian's Consolations.

The late Dr. James Fordyce was discoursing one Lord's day, after his removal to London, on the value and efficacy of the christian's consolations and prospects, under circumstances of peculiar affliction and apparent destitution; when, as an exemplification of the truth of the doctrine which he was endeavouring to inculcate, he related the following incident as having fallen under his own observation.

"While I was a parish minister in Scotland, I was requested to visit a poor woman who was represented as not likely to recover from her illness. Although no stranger to the abodes of poverty, the situation in which I found this person appeared truly pitiable. Her dwelling was a mere hovel, she was lying on a bed of straw, and was destitute of those comforts which her helpless condition required. Some of her children had died, and those who remained were at a great distance; so that being too poor to engage the services of a nurse, she was wholly dependent on the humanity of her neighbours, who, being in very humble circumstances, could not be expected to do much more than occasionally to visit her, and to render her those good offices which were essential to her preservation. So strongly was I impressed with the sight of her forlorn condition, that I could not help giving

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utterance to my feelings;—but I had not pronounced many words before she accosted me in such terms as these—'I thank you, sir, for your sympathy; but, did you know all, you would rejoice with me. It is true that I am sick, helpless and dependent, unprovided with some necessary and desirable accommodations, and sinking under disease; but, what does it signify, if, during my few remaining days on earth, my situation is less comfortable that you and some of my other kind friends could have wished? God is my Father, Jesus Christ is my Saviour, and heaven is my home. *There* is my treasure. My present sufferings, as they are called, are graciously intended for my benefit. I shall soon possess more than eye has seen, or ear heard, or than the heart of man can conceive.'—Thus discoursed this excellent woman. Never did I hear a more impressive sermon. It might truly be said of her, that, having nothing, she was in possession of all things. Her character, during a long life, had been that of a pious and good woman. In a few days after this interview she fell asleep in Jesus; but, so long as she lived, I was her daily and delighted visitor; and I now relate this incident, in the hope that it may make a lasting and salutary impression on your hearts."

J. T.

Concluding Remarks on the Lord's Supper.

I HAVE now finished what I had to say on the authority, the nature and design, the efficacy and obligation, together with the history, of the Lord's Supper. As I believe that my sentiments on this subject are

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evangelical, practical and beneficial, I cannot but entertain the fervent hope, that they may be adopted by those whose minds have hitherto been unsettled with regard to it, and also be candidly received by others, in the place of opinions which cannot be reconciled with the simplicity of the gospel. That something may in this way be effected, I implore of Him who alone is able to prosper the efforts of his servants, and the means of knowledge and grace. Be it ever so little, I shall be satisfied and grateful.

Before I bid farewell to my readers, I have a few observations to make, which could not have been conveniently introduced into the preceding discussion, but which ought not to be wholly omitted.

And first, I would address myself to that class of Christians, who, while they acknowledge the authority of this rite, and admit its simplicity, and perceive the disgraceful consequences which have attended its various human perversions, nevertheless commit the weak inconsistency of denying by their conduct what they confess with their lips, and suffer themselves to be influenced and ruled by the very superstitions which their free understandings disdain. To speak, if possible, in plainer terms, I mean those Christians, who would allow the truth of every word which I have advanced in the course of these essays, and who yet permit themselves to be kept away from the table of their Lord, by a thousand fears, apprehensions and misgivings, which they can neither define nor defend.

To such I would briefly say, how can you thus suffer your imaginations, your timidity, or the customs of the world, to trifle with your serious convictions? How can you answer to your conscience this neglect

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of your unquestionable duty? How can you be afraid to do what you acknowledge you are invited and required to do, and what is so perfectly within your power to do? You profess your willingness, as well as your obligation, to obey your Master to the extent of your ability;—why do you not obey him then in so simple a thing—why will you not *do this in remembrance of him?* Whence comes this inconsistency? Where is your excuse for it? Do you plead that you are not prepared? What preparation do you mean? Are you not prepared to grant a last request of your Saviour; and is not the performance of that request in itself a preparation for increased virtue and holiness? Do you say that you cannot encounter the observation of the world, nor oppose yourself to the influence of its mistaken notions? How dare you bring forward such an excuse as that!

But I may be told by some, that in all their neighbourhood there is not a church that will receive them, nor a clergyman who will suffer them to approach the communion table, unless they subscribe a confession of faith which they hold to be unsound, and from which they entirely dissent.—While I commiserate the situation of such persons, I must admit the validity of their plea;—and then I would turn to those churches and those clergymen, of whom I know there is an abundance, in this and other lands, and ask them, by what authority they deny the elements to any individual, who names the name of Jesus Christ, and would depart from iniquity? I demand their warrant—and I protest against their unhallowed exclusiveness. Was it for this that our Master assembled his disciples on that awful night, and besought them to remember him?

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Is it in this way that he is to be remembered—*he*, the meek, the mild, the merciful! Is it with these feelings of discord and division, this temper of dogmatism and uncharitableness, that they would surround the table, contemplate the sufferings, and consider the example of the Prince of Peace? Is it in such a frame of mind that they would invoke the blessing of the Universal Father! Let them take heed, that with all their strictness, and all their orthodoxy, and all their creeds, they do not at last *eat and drink unworthily* themselves, being without that charity which is greater than both faith and hope. Let them, I say, take heed.

Is it asserted, that any body of Christians has a right to form their own articles, and enact their own observances, and admit whom they may, and exclude whom they may;—I answer, THEY HAVE NO SUCH RIGHT—they have no more such a right than they have to make their own Christianity, without regard to the will of its author; they have no more such a right than they have to compose their own Bible. They have indeed a right to meet together, and preach and hear what sentiments they choose, and subscribe to what articles they choose; but when they come to administer a Christian rite, they must administer it as Christ himself has ordained it, or they administer no rite of Christianity; they must invite *all*, as Christ invited all; they must deny no sincere applicant, as their Master has given them no authority to deny any one;—and if they act differently, they exceed their commission, they confine all truth and all Christianity to their own sect, they curse those whom God hath not cursed, they close the door which Jesus threw open, they presume to alter an institution which he established, they

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set up their authority against his authority, and their arrogance against his love.—There are few displays of human vanity and presumption which shock me so much, as the conduct of those who stand before the table of the Lord, and drive their brethren from the feast which he spread out for all.

I have heard the question asked, whether it was proper for the member of one church to remain and partake of the communion at another church, when no invitation was extended to him? I have no hesitation in answering, that it is most evidently proper. Whenever and wherever the table of Jesus is spread, it is the voice of Jesus himself, and not of any human authority, which invites all his disciples to surround it; and let every one who calls himself a disciple, obey in the first place the behest of his Master. If, after this, he is requested by the church to go away, he will of course go; but he has performed his duty, and they have transgressed theirs. Or if their communion service is highly offensive to his religious opinions, he in that case will not be able to join with them;—but this gives me the opportunity to observe, that there should be no theological dogmas, no disputed points, no offensive doctrines, introduced into the communion service of any church or any clergyman. It should always be simple, and scriptural, and without cause of offence; for it should unite the meditations and breathe the aspirations of all sincere Christians. But when will the great churches of the earth learn this?

The reign of simplicity is confined to a small domain; the days of mystery, vain words, and uncharitable judgment, have not yet passed away. But the

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lover of truth will wait patiently for the coming of the kingdom—when Christ shall be the head, and all his disciples brethren.

Christianity in India.

A most interesting *Correspondence, relative to the Prospects of Christianity, and the means of promoting its reception in India*, is now before the public. It consists of a letter from the Rev. Dr. Ware, of Harvard University, to the Rev. Mr. Adam, missionary at Calcutta, in which several important questions are proposed, together with Mr. Adam's answers to them. The questions are twenty in number, and are so well calculated to draw forth all the information which could be furnished on the one side, or desired on the other, that we will copy them for those of our readers who have not seen the pamphlet.

"1. What is the real success of the great exertions which are now making for the conversion of the natives of India to Christianity?

"2. What the number and character of converts?

"3. Are those Hindoos who profess Christianity, respectable for their understanding, their morals, and their condition in life?

"4. Of what caste are they generally? And what effect has their profession of Christianity upon their standing?

"5. Are they Christians from inquiry and conviction, or from other motives?

"6. Of what denomination of Christians have the Missionaries been most successful; Catholic, Protestant, Episcopalian, Baptist, Trinitarian, Unitarian?

"7. What is the number of Unitarian Christians? And are they chiefly natives or Europeans?

"8. How are they regarded and treated by other Christians? Is it with any peculiar hostility?

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"9. What are the chief causes that have prevented, and that continue to prevent, the reception of Christianity by the natives of India? May much of the want of success be reasonably attributed to the form in which the religion is presented to them?

"10. Are any of the causes of failure of such a nature, that it may be in the power of Unitarian Christians to remove them?

"11. Are there any reasons for believing that Christianity, as it is held by Unitarians, would be more readily received by intelligent Hindoos, than as it is held by Trinitarians?

"12. Can any aid be given by Unitarians to the cause of Christianity in India with a reasonable prospect of success? If any can be given,—of what kind,—in what way,—by what means?

"13. Would it be of any use to send Unitarian Missionaries with a view to their preaching Christianity for the purpose of converting adult natives?

"14. Would it be useful to establish Unitarian Missionary schools for the instruction of the children of natives in the rudiments of a European education, in the English language, in Christian morality, mingling with it very little instruction relative to the doctrines of Christianity; leaving them chiefly or wholly out of view, to be learnt afterwards from our books, and our example?

"15. Are there many intelligent natives who are willing to learn the languages of Europe, to cultivate its literature, to make themselves acquainted with our religion as it is found in our books, and to examine the evidences of its truth and divine origin?

"16. Are there many respectable natives who are willing to have their *children* educated in the English language, and in English learning and arts?

"17. What benefits have arisen, or are likely to arise, from the translation of the Scriptures into the languages of the East? Are they read by any who are not already Christians? And are they likely to be read generally even by those who are? This question is suggested by the representations which have been made, that converts to Christianity are mostly, if not altogether, of the lowest and most ignorant classes of society. Is this representation true?

"18. Will any important impression favourable to Christianity ever be made, except by the conversion and through the influence of persons of education and of the higher classes of society, who can read our sacred books in the original, or at least in the English version?

"19. Are the translations which have been made, faithful; free from sectarian influence, as to the expression of Christian doctrine?

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"20. Are there any *particular parts* of India or of the East, where efforts for propagating Christianity or preparing the way for it, might be made with better hopes than in others?"

The answers are worthy of the questions; they are direct, full, candid, and independent. With regard to the confidence to be placed in them, Mr. Adam has spoken in the following ingenuous, modest, and satisfactory manner, in the letter to Dr. Ware, by which they are prefaced. "The accuracy of the *information* which these replies contain, depends either upon the missionary publications I have quoted, upon my own personal knowledge, or upon the authority of others whose opportunities of observation entitled them, in my judgment, to credit. The correctness of the *opinions* which I have advanced respecting the plans that have been hitherto adopted, and those which may be henceforth pursued, must be determined by their own intrinsic evidence, and by the testimony of experience."

In answer to the first question, he observes, that missionary exertions are either of a *direct* or *indirect* kind. Among those of a direct nature, he enumerates first *the translation of the Scriptures*, and gives an account of the labours of Dr. Carey, Henry Martyn, John Chamberlain, Mr. Ellerton, Archdeacon Corrie, Mr. Thomason, and Mr. Bowley, in this department.—The second direct method he states to be *the publication of Christian tracts.* The number of these appears to be large. The Independent or Congregational missionaries are thought to have published more than have been issued by any other denomination, in the same number of years. Their tract society was instituted in the year 1817, and in 1823 had print-

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ed 117,000 tracts, in Bengallee, English and Bengallee, Hindoosthanee, English and Hindoosthanee, and Hinduwee. Mr. Adam gives a list of the titles of some of these performances, and sums up their character thus.

"Such is an account which the Missionaries themselves have given of the subjects of their tracts. I have read all that are mentioned in the above extract, and several others besides, and with the exception of such as contain simple Scripture language, or a simple statement of Scripture facts, my opinion of them is, that they are for the most part either mystical, or puerile, or both; which last is the character of three tracts, not long since published by the same Society, which *spiritualize* a voyage from England, a journey to heaven, and an account of the compass. There is scarcely one fit to be put into the hands of a native of understanding and reflection, and *only one*, viz. that mentioned above under the title of *Which Shastro shall be obeyed*, in which even an attempt is made to prove the truth of Christianity; as if it necessarily followed that Christianity is true because Hindooism is false, or as if the Hindoos were required or expected to receive a new religion from Christian Missionaries without the offer of proof and scarcely even the permission to object."

While Mr. A. laboured with the Calcutta Baptist ministers, he was himself engaged in the publication of two tracts in the native languages, and showed his good sense by the choice of his subjects, the one being a translation into Bengallee of Macknight's Harmony of the Gospels, since completed by Mr. Yates, and the other in Sanscrit,* intended as an introduction to a series of tracts on the Evidences of Christianity. The following account of the manner in which this work was performed, furnishes, we presume, a correct idea of the general process of translation into the native tongue.

* Or, according to Mr. A's orthography, *Sunskrit*.

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"The mention of these two tracts leads me to a remark which is not unimportant in estimating the quantity of Missionary exertion. I was not, in the full and proper sense of the term, the *author* of these tracts, at least the Pundit whom I employed to assist me in my native studies was as much the author of them as I was, if not more so. I communicated to him, as clearly as I could in his own language, the idea which I wished to convey, while he, retaining only the idea and rejecting my erroneous or imperfect expressions, wrote it down in a purer idiom and an easier construction. By not permitting any thing to pass without fully understanding it, I checked him when he had misconceived my meaning, and sometimes assisted him in improving the expression, and he, on the other hand, by starting objections, sometimes led to the improvement of the idea with which I had furnished him. I have reason to believe, that most, if not all, of the Missionary tracts have been drawn up in the same, or in some similar way."

Another direct mode of spreading Christianity, is *preaching the Gospel in the native languages;* and this is performed either by European missionaries, country-born sub-missionaries, or native converts. With regard to the former, there are by no means so many of them engaged in preaching to the natives as is generally supposed. Avocations of various kinds, and the difficulty of making themselves understood without much previous study of the languages, keep many from this field of labour. Some, however devote themselves principally to it. And here Mr. Adam very properly introduces a piece of his personal history, which we are glad to republish.

"During the three years I laboured with the Calcutta Baptist Missionaries, I, in like manner, devoted myself to native preaching more than to any other department of Missionary labour; but before the end of the third year, they obliged me to separate my labours from theirs, because I could not approve of the plans which they prosecuted of preaching principally to the poor and illiterate, and because they could not approve of the plans which I proposed with a view to draw

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the wealthy and the learned to hear the gospel.* I still continued, however, in communion with them, and ceased not to be a Missionary of the Baptist Society, until some time after, when I was led to examine and finally to reject the doctrine of the Trinity, which induced them to expel me from the former, and me to renounce connexion with the latter. I mention this more particularly, because, besides being connected with the subject under discussion, it on the one hand corrects a mistake of my friends, and on the other refutes a calumny of my enemies. The separation of my *labours* from those of the Calcutta Baptist Missionaries, was solely and entirely owing to a difference of opinion between them and me, respecting the best mode of preaching to the natives. It was a separation, which, so far from having been promoted by me with any ulterior views, was most earnestly opposed by all the reasonings and expostulations I could employ. It was in short a separation prior to, and unconnected with, my expulsion from their *communion*, and the relinquishment of my *connexion* with the Baptist Society, which were solely and entirely owing to the alteration of my views on the subject of the Trinity."

By country-born sub-missionaries, are meant those who are of neither pure native nor pure European extraction; being the immediate offspring of European fathers and native mothers, or the descendants of the first Portuguese settlers in India, or the children of Armenian parents. They are in the employment of the European missionaries, and subject to their control. Of these are enumerated seventeen. Though peculiarly qualified to communicate instruction, from their knowledge of the English and the native languages, they are not much respected by the natives, and few of them remain long in the employment of the

* "I cannot refrain from adding in a note the remark of a highly respected and judicious friend. 'The Missionaries,' he says, 'grapple with the ignorant, and they find prejudice and superstition where; in the simplicity of their understanding and knowledge of human nature, they expected to find a *table rasée*, ready to receive the doctrines of Christianity laid down by them as self-evident truths, which only required to be known to be at once adopted.' "

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missionaries.—With respect to the native preachers, and the manner in which they are trained, we would direct the notice of our readers to the following paragraph.

"The number of native converts who preach, is much more fluctuating and less certain than that of the Country-born sub-Missionaries. Scarcely has a native made a public profession of Christianity, and relinquished his caste by passing through the ordeal of baptism, than, with lamentable inattention to the proper qualifications of a religious teacher, he is, in most cases, either employed by the Missionaries, or invited by his fellow-converts to assume that character by publicly preaching to his idolatrous countrymen. Seldom, perhaps, has the advice of the Apostle James, chapter iii. 1, '*Be not many* (διδασκαλοι) *teachers*,' been more grievously and more injuriously violated than by the native converts, and even by the European Missionaries, who, long before the converts can have freed their minds from the deeply rivetted chains of superstition, far less can have acquired a sufficient knowledge, by ordinary means, of the Christian system, so as to be able to silence the shrewd and designing, and convince the intelligent and conscientious inquirer, introduce them into scenes of angry contest and disputation, in which the personal and devotional virtues, just perhaps beginning to take root, are sacrificed for the sake of a loud voice and a confident manner. The consequence is, that, 'being lifted up with pride,' they frequently render themselves liable to the public censure of their brethren, on account of some impropriety of conduct of which they have been guilty; and to this, along with other causes, I have no doubt may be attributed the suspensions and expulsions of native members from church communion, which, considering the comparatively small number of native members in even the largest native church, cannot but be considered as extraordinarily frequent."

Of these native preachers, Mr. A. reckons up twenty-seven. Some of them are not remarkably strict in their morality, and of one of them, by name Huridas, this curious fact is related. In a conversation which he had with Rammohun Roy, he "contended for the deity of Christ *only in the same sense in which he con-*

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tended for the deity of Krishna, one of the Hindoo incarnations, expressing the utmost indignation at the supposition that he had denied Krishna, and having evidently admitted the incarnation of Christ only as an *addition* to the incarnation in which he had previously believed." In general the native preachers are little regarded by their countrymen.—The following notices are interesting.

"Before concluding my remarks on native preaching, it seems desirable to furnish you with some information respecting the places where preaching is performed, the order of the service, and the character of the audiences. The *places* where preaching is in general performed are the chapels built for English worship; sheds built at the side of the most frequented streets; the open roads of cities, towns, and villages; the public stairs called *Ghats*, by which people pass and repass to and from the river; and fields or plains where there is a general rendezvous on the occasion of the idolatrous festivals. The *order* of the native services consists, first, in singing a hymn by which some people are commonly collected; next, in offering up a prayer and reading a portion of the Scripture; thirdly, in delivering two or three addresses in succession to the natives present, which are frequently interrupted by questions, always concluded by a short prayer, and commonly followed by replying to the objections advanced. With respect to the character of the *audiences*, the prejudices of the unconverted natives prevent them from attending in the English Chapels; in all the other places seldom any but persons of the lowest description will stand to listen; and in some of them the Missionary exposes himself, without remedy and without corresponding advantage, to every insult which the natives choose to heap upon him. Such are the places of rendezvous for the idolatrous festivals, where the imaginations, and passions, and prejudices of the natives are necessarily in a state of the very highest excitement, and where, consequently, no seriousness of mind or impartiality of judgment can rationally be expected. As a general description, the native audiences may be said to be frequently tumultuous, and always, even at the best, precarious and desultory."

Among the *indirect* methods of missionary exertions, are mentioned, in the first place, the formation of

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Christian Churches or Societies, the members of which are either all Europeans, or partly Europeans and partly country-borns, or principally natives.—The European societies are only to be found in the army.—The mixed societies are five in number, with regular pastors, and are chiefly of the Baptist persuasion. To these may be added a small Unitarian society. The largest is the Independent Society in Calcutta; and this reckons short of one hundred members, both communicants and non-communicants.—Fifteen places are named, where there are native societies established, consisting, on an average, of about twenty members each.—With these churches are often connected Auxiliary Missionary Associations; and they are altogether productive of much good, though a spirit of sectarianism is too frequently suffered to interfere with their beneficial operations.

Another indirect mode is the promotion of education. Many schools both at Calcutta and other places are managed with success. Rammohun Roy supports a school, chiefly at his own expense, in which sixty Hindoo children are educated.—Elementary works are also published by the missionaries, both in English and the native languages.—Two colleges, one at Calcutta, the other at Serampore, are in their infancy, and their success is as yet doubtful.

The last indirect method noticed is the publication of periodical works. Of these there have been nine, the most of which are still in existence.

After this view of missionary labours, Mr. Adam proceeds to state their real success; which, he says, "must consist either in the spread of that general information which will enable the natives to judge of

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Christianity when it is made known to them; in the diffusion of a knowledge of what Christianity is; in the gradual relinquishment of idolatry; or in particular instances of conversion."—There can be no doubt, that *general information* is gradually spreading among the natives, especially of the high and middling classes, and that the missionaries have contributed to spread it. But they do not appear to have diffused much *knowledge of Christianity*, even granting that their system is pure Christianity; and their success is still less, when we consider how little that system coincides in many respects with the doctrines of the Gospel. "An intelligent native will probably be found to receive few scriptural ideas respecting Christianity, from the preaching of the missionaries. The general impression left on his mind will be, that it is a system friendly to polytheism, but opposed to idolatry; representing the Deity as partial in his regards to his creatures, but inculcating a purer and stricter morality than his own."

Idolatry is slowly on the decline. The greater portion, however, of those who renounce it, found their religion on the spiritual parts of the Veds.

To Dr. Ware's second question, Mr. Adam answers, that it is difficult to ascertain with much precision the *number* of converts. The most vague and sanguine accounts of the missionaries themselves, have made it about *a thousand* in the space of twenty-two years, without saying anything of those who have apostatized or been excommunicated. Mr. A. is of opinion, after the most careful inquiry, that the number of native converts, now living, and in communion with protestant churches, does not exceed *three hundred*. This

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statement is rendered more probable than the other by such facts as these; that the Baptist missionaries in Calcutta have baptized altogether but *four* native converts, of whom one is dead, and another has partially relapsed; that the Independent missionaries in Calcutta baptized in April, 1823, their *first and only* convert, and *had hopes of two others;* and that in May, 1822, the Church missionaries at Burdwan baptized the *two* first converts they had made, and in one year at Chunar *four* more.

To the third question it is answered, that with respect to the *understanding* of the converts, Mr. A. has known but one, who appeared to be a man of some reflection—and that this one had, within the last two or three years, relapsed into idolatry. None have discovered that reach of intellect which would inspire their countrymen with respect.—With regard to their *morals*, the testimony is almost equally discouraging. The frequency of suspensions and excommunications from church fellowship is no good sign of their virtue, though in some respects they may be superior to their idolatrous countrymen.—As to their *condition in life*, they are universally dependent in their circumstances. Some are employed as domestic servants, others in the printing offices, and others as itinerant preachers, with very narrow salaries.

In reply to the fourth question, it is stated, that native converts have been either Mussulmans or Hindoos. The former seem to be a poor set. Most of the apostacies have been from among them. The two great divisions, now existing, of the latter, are the Brahmuns and Shoodrus; and of both these the subdivisions are exceedingly numerous. When the missionaries

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speak of the Brahmuns in their employ, they do not tell us of what order they are. This is an important omission, as some of them are respected, and others despised. It would seem, however, that but one learned Brahmun has yet been converted, and that generally they are of the orders not considered respectable. Of the Shoodru divisions there are some among the converts of the Kayusthu or writer caste, esteemed one of the most respectable. A carpenter is mentioned, and he ranks in the 17th class of the Shoodrus; a ferryman, who was of the 28th, and a gardener, of the 13th. On the whole there seems nothing to boast of on the score of respectability.—Whatever be the caste of a Hindoo convert, he necessarily loses it on embracing Christianity. But the number of natives who, from choice or necessity, disregard the rules of caste, is very great; and as they increase, the terror of losing caste will diminish.

In answering the fifth question, Mr. A. very properly remarks, that it is difficult and dangerous to pronounce on the motives of our fellow men. "In delivering therefore," he says, "my sentiments on this subject, I would be understood to do it with extreme diffidence, bearing in mind that they are not more amenable to me than I am to them, and that both must render an account to the great Searcher of hearts and final Judge of men." He then goes on to remark, that if to render their motives good, they ought to have preferred truth and virtue to error and vice, from an approbation of the one and disapprobation of the other, then he fears there are but few such. They could not have compared their own religion with

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Christianity, because they have very little knowledge of either.

"That they are very little acquainted with their former religion I state as the general impression left upon my mind, after all the opportunities of observing and conversing with them that I have possessed during my residence in India; an impression which is confirmed by the fact, that, with the single exception perhaps of the Delhi brahmun pundit, none of them have been able to read their own sacred books. That they are as imperfectly acquainted with the religion which they have embraced, even as it is taught them, I would state as a general impression acquired in the same way and corroborated by the following fact. Tarachund Dutt, a native convert, residing at Vansvariya, in one of his publications on Christianity, entitled *Jnananjun*, compared the three persons of the Athanasian Trinity to the three persons of the Hindoo Triad, and described the Father, Son, and Holy Ghost, as, respectively, the Creator, Preserver, and Destroyer of the world. Not only is the Trinity unscriptural, but this account of it is unorthodox; and yet the book containing it was printed at the Serampore Press under the eye of the Missionaries, and the author of it, before his return to idolatry, was esteemed one of the most respectable and best informed of the native converts."

What then are the motives which have led to their conversion? They have probably been, the love of novelty, or the pressure of poverty, or the hope of gain, or the earnest persuasions and good characters of the missionaries, &c. The frequent excommunications are proof sufficient that higher motives can hardly be imputed to them. And here we are presented with a disclosure, which, little as we esteem the fruits of missionary labour, gave us real pain.

"It is not unworthy of mention in connexion with this subject, that, since I embraced Unitarianism, nine or ten of the native converts have visited me at different times, either individually, or in companies of two, three, or four. They had received the idea that I was, not a Unitarian Christian, but a Unitarian Hindoo, and they gave me to understand, some with more plainness than others, that if I would

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support them and permit them to use my name, they would preach with all their might against the other Missionaries. I, of course, gave them no encouragement, and when they found that my purpose was fixed, they discontinued their visits. They appear to have supposed that I would be willing to adopt any means of hostility against those from whom, they stated, that they had heard so much evil of me and my opinions. Two or three of them were, I have reason to believe, in a state of excommunication; the others, as far as I know, were at that time recognized by the Missionaries as in full Christian communion."

In the sixth question, it is inquired, *Of what denomination of Christians have the missionaries been most successful?* Mr. Adam replies, that he knows but little of the success of the Catholics, but thinks it is greater than the Protestants are willing to allow. "Of the Protestant orthodox sects, the Baptists have been the most successful; next to them the Episcopalians; and last the Independents or Congregationalists." If the Unitarians are compared with the Trinitarians, with respect to the number of their converts, the superiority of the latter is of course overwhelming; but if regard is had to the respectability, wealth, and learning of those who encourage Unitarian Christianity, the superiority is on the other side. It is to be considered "that there never has been more than *one* Unitarian minister in Bengal, that it is little more than *two* years since he embraced unitarianism, and that during that period he has had to struggle with difficulties, which have almost entirely prevented him from letting his voice be heard, or his principles known."

It is stated, in reply to the seventh question, that the number of unitarian christians in Calcutta is about twenty; and they are principally Europeans, or of European descent.

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The answer to the eighth question we give entire.

"Dissenters do not admit Unitarian Christians to their communion; but religious differences, except in a very few cases, have happily not affected the ordinary intercourse of society. I have observed, however, that an idolatrous native is regarded by the reputed orthodox with more complacency than a Unitarian Hindoo; and a European who is alike indifferent to all religions is considered a better and more hopeful subject than one who professes to be a Unitarian Christian. It would be invidious to enumerate the various proofs which I have had, in my own experience, of an intolerant, exclusive, and slanderous spirit. The degree of it in particular individuals, has in general been contrasted with the extent of their knowledge and the accuracy of their information respecting Unitarians and Unitarianism. A conscientious and serious believer in the dogmas of Athanasius and Calvin, who is at the same time ignorant and uninformed respecting the real character and sentiments of those who reject them, affords to a careful observer the most instructive lessons on the power which bigotry sometimes exercises, and the misery which it sometimes occasions to the unhappy person who labours under its influence."

Under question the ninth, Mr. A. endeavours concisely to exhibit those causes, which, it appears to him, will long impede the progress of Christianity of any kind in India. They are, first, the real or supposed antiquity of Hindooism, which leads a Hindoo to look with contempt on the comparatively recent date of Christianity;—secondly, the belief of the Hindoos, that a series of revelations has been made to them particularly, to which they are indeed willing to admit additions, but for which they are not willing to receive a substitute;—thirdly, the abstruse metaphysical speculations in which the pundits, or learned Hindoos, love to indulge, and which gives them a distaste for the plain facts and requirements of the gospel;—fourthly, the low state of real science, and the high value placed on scholastic subtleties, which place them under the combined disadvantages of false learning and actual

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ignorance;—fifthly, that the popular is an idolatrous system, addressing itself to the passions and prejudices of human nature, and enlisting them in its defence;—sixthly, that the institution of the caste is a most formidable obstacle to the gospel, for reasons which the intelligent reader will easily perceive;—seventhly, that there is one rule of the caste which prohibits foreign travel, and thus prevents the Hindoos from acquiring that knowledge, without which they cannot duly estimate the external evidence of Christianity;—eighthly, the prevalence of the Persian language and literature, the latter of which is most pernicious in its influence, both as regards morals and religion;—ninthly, the mercantile intercourse of the Hindoos with more enlightened nations, which has made them lovers of gain, without making them lovers of any thing better;—tenthly, the imperfect administration of justice, which so demoralizes the people, that it would counteract the influence of the best religion;—eleventhly, the tax imposed by the British government on the pilgrims at Huridwar, Juggunnath, &c. which, being small, is regarded rather as a kind of countenance and protection than a penalty;—twelfthly, the low state of religion and morals among the Christians themselves, which necessarily throws discredit on the Christian cause;—and thirteenthly, the law which deprives Hindoos of the right of inheritance in case of their forsaking their paternal religion, and which naturally operates most powerfully to keep all those who have any expectations of the sort, from embracing Christianity.

The tenth question is, *Are any of the causes of failure of such a nature, that it may be in the power of Unitarian Christianity to remove them?* To this an

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answer is given, by enumerating several particulars with regard to the method of procedure adopted by the missionaries, which appear to have retarded their success. We can only afford a bare sketch of these, and must refer to the correspondence itself for their more full developement.—First, then, the choice of missionaries has been sometimes injudicious. Persons have been sent to India, little qualified for the attainment of foreign languages, or to inspire respect by their general acquirements.—Secondly, the secular pursuits of the missionaries distract their attention from their spiritual calling. The wants of their families must be supplied, and their salaries are not sufficient to supply them; so that some degree of secular labour becomes necessary, and it is hard to determine at what degree to stop.—The number of translations seems, in the third place, too great. They have amounted to more than thirty; and Dr. Carey is the only responsible person in carrying them through the press. This is spreading the labour of one man over far too wide a surface, and must be the occasion of much error. Beside which, the received text is invariably followed, with all its errors.—Fourthly, the choice of matter for tracts, is, as already stated, highly injudicious.—Fifthly, the typography of the tracts and translations is generally bad.—Sixthly, the custom of preaching in the streets, injures the reputation of the missionaries in the eyes of the respectable natives.—Seventhly, the mode of treating *inquirers*, or those who come to inquire about Christianity, is injudicious. They are generally supported while they remain with the missionaries; and thus a premium is given to laziness, and suspicion is cast on the means used in conver-

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sion.—Eighthly, the treatment of converts is still more injudicious than that of inquirers. Many of them are kept to no occupation whatever. Of those who are employed, the greater part are preachers. If they are not willing to work, they cannot be very sincere Christians, or very useful to the Christian cause.—Ninthly, undue stress is laid on individual conversions; the views of the missionaries are narrow; and three fourths of their direct exertions are wasted on those, who after all disappoint them.—Tenthly, the facility with which that wordy, theoretical conversion which satisfies the missionaries, may be feigned, subjects them to frequent imposition.—Eleventhly, the kind of efficacy attributed to the death of Christ appears to thinking natives unreasonable, and the language used in explaining it, offensive.—Twelfthly, the doctrine of God's incarnation, being familiar to the idolatrous natives, instead of winning them over, rather countenances their adherence to their own religion.—Thirteenthly, the doctrine of the trinity, connected with that of the incarnation, is the source of never ending objections to the orthodox forms of Christianity—objections which it is impossible to elude or to vanquish.

"*Are there any reasons for believing that Christianity as it is held by Unitarians, would be more readily received by intelligent Hindoos, than as it is held by Trinitarians?* This is the eleventh question; and Mr. Adam replies, that in the first place the experiment has not yet been fairly tried; secondly, that it is reasonable to presume that the native simplicity of the gospel would approve itself more to intelligent minds, than the intricacies of orthodoxy; thirdly and fourthly, that the Mussulmans, who constitute one

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fifth of the entire native population, would naturally prefer unitarianism; and their influence would have some effect on the rest of the people; fifthly, that conversions to Mahummudanism are not rare among the middle class, and this justifies a hope of a conversion to a better religion; sixthly and seventhly, the existence of other sects in India who acknowledge the simple unity of God, encourages the same conclusion.—The progress of the best and simplest views of Christianity, must however be exceedingly slow and gradual; and the unitarian missionary must be content to work and wait long, without receiving much visible fruit from his labours.

The answer to the twelfth question is, in substance, as follows. There are so few in India who are interested in the propagation of a rational Christianity, that great aid might no doubt be rendered by unitarians in Europe and America. "With regard to the kind, the way, and the means, these may be briefly summed up in two words, *men* and *money*." American missionaries have been allowed to labour in various parts of India. If missionaries cannot be conveniently sent, funds may be transmitted either to the London Unitarian Fund Society, of which the Rev. W. J. Fox is secretary, or to the Calcutta Unitarian Committee, of which Mr. Adam is himself the secretary. Until unitarian missionaries are sent, funds are required principally for the following purposes. First, for the erection of a unitarian chapel in Calcutta, which cannot be accomplished without foreign aid. Secondly, for the better support of the Anglo-Hindoo School already established by Rammohun Roy. Thirdly, for defraying the expense of printing such works in En-

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glish, Sanscrit, Bengallee, Persian and Hindosthanee, as may be required. And lastly, donations of useful books will be acceptable.

Mr. Adam replies to the thirteenth question, that unitarian missionaries might unquestionably be of service in diffusing a knowledge of true religion in India. They might preach, and they might hold meetings for public discussion with the natives, and in various ways contribute to the unostentatious and silent, but sure advancement of the Christian religion.

It is said, in reply to question the fourteenth, that the kind of schools described in that question, is precisely such as the state of the country requires. It is not to be expected, however, that English will ever supersede the native languages; but it may be made, instead of Persian, the Lingua Franca of the country. One great object to be secured by these schools, would be to form a body of able translators, who should transfuse into the literature of the country the treasures of English literature, and thus contribute to the real improvement of the people. In these schools "there should neither be a timid avoidance of every thing Christian, nor a rash inculcation of all, and even more than all, that is peculiar to Christianity. On the contrary, there should be a faithful exhibition of those great principles of religion and morality, which the reason and conscience of man, even when the most corrupt and darkened, will seldom refuse to acknowledge, accompanied with those confirmations which every professed revelation more or less strongly supplies."

To the fifteenth question it is answered, that almost all the intelligent natives are desirous of learning the English language; not however in order to

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become acquainted with European literature, or the Christian religion, but for the purposes only of business and social intercourse. They know it therefore as a spoken rather than a written language; and they pay no attention to any other of the languages of Europe.

To the sixteenth question this is the answer.

"The natives are so generally desirous of having their children instructed in English, that a knowledge of that language will probably soon become, if it may not be considered to have already become, an indispensable requisite in the education of respectable Hindoo youths. English learning, in the wide sense, is little cultivated, and the English improvements in the useful arts are adopted only to a very limited extent."

To the seventeenth question Mr. Adam replies, that the benefits which have arisen from the translations of the scriptures, cannot be considered very great, but he entertains hopes that they will be greater. A beginning only has been made; but this beginning will render more easy the progress of future translators. Very few of the unconverted natives read the scriptures; the few who do, are principally the unitarian Hindoos. All the male converts can read; and they receive the meaning of the scriptures implicitly from their teachers.

There is so much good sense in his reply to the eighteenth question, that we shall transcribe a considerable part of it.

"From the sentiments which I have already advanced, you will have perceived, that, in the present state of society, I do not entertain very sanguine expectations of gaining individual converts of education or belonging to the higher classes of society. Besides the odium attached to the Christian name on account of the character of the native converts, a Hindoo, whatever be his rank or learning, the moment he becomes a professed Christian, loses his caste, and with it all the

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endeavoured to give as fully as our limits would allow. We sincerely hope, that by so doing, we shall contribute to bring the important subject of which it treats, more generally before the public, and that a desire will be excited among the friends of Unitarian Christianity, to do something towards disseminating its principles among the nations of the East.

The same set of twenty questions was sent to Rammohun Roy, requesting his answers to them. They are subjoined to those of Mr. Adam. They are very brief, and in substance the same with his.

Ordination at Lynn.

On Wednesday, October 27, the Rev. James D. Green was ordained to the pastoral care of the Second Congregational Church and Society in Lynn, Massachusetts. Introductory Prayer by the Rev. Mr. Brazer, of Salem; Sermon by the Rev. Dr. Ware, of Cambridge University; Ordaining Prayer by the Rev. Dr. Abbott, of Beverly; Charge by the Rev. Dr. Tuckerman, of Chelsea; Right Hand of Fellowship by the Rev. Mr. Ware, of Boston; Address to the Church and Society by Rev. Mr. Colman; Concluding Prayer by Rev. Mr. Walker, of Charlestown.

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THE

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Arianism and Humanitarianism.

THOSE two great divisions of Christians, respectively denominated Unitarians and Trinitarians, have, among other considerations which they have brought into debate, mutually charged each other with not being agreed among themselves, and with separating into domestic subdivisions, on questions which nearly relate to the points at issue. The charge on both sides is correct; and cannot be denied by any one who is at all acquainted with the state of the church. There is more than one kind of Unitarians, and there is more than one kind of Trinitarians. The fact is indisputable.

But between these variations on the one side and the other, there is a distinction to be drawn so marked and so wide, that it must materially affect any argument or consideration deduced from their existence. The distinction is this. Unitarians agree in their conceptions of the personal nature of the Deity; Trinitarians do not. Unitarians have but one mind and one creed, so far as the Supreme Being is concerned; Trinitarians begin to differ at the fountain head, at the very origin

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and foundation of all religion. All Unitarians, without a single exception, believe that the Almighty God is One Being in one Person, and he therefore appears to all in the same simple, single, undivided light; whereas there are various descriptions of Trinitarians, differing from each other in their notions of the Trinity, from what is called the modal trinitarianism of Baxter, up to the actual tritheism of Sherlock and Waterland, or *down* to this tritheism; for which of the two is the most orthodox, we have never been able to discover.

It seems therefore, that while Unitarians do not in the least degree clash with each other in sentiment till they come to the person of the Saviour, the schisms of Trinitarians commence with the nature of God himself. And now we would ask, which differences are the most important; those which regard the Creator, or those which refer to the created? those which concern the author, or those which respect the bearer, of the message of salvation?

While we leave this question for the candid to answer, it is our present intention to consider the differences of opinion among *Unitarians*, with regard to the person of Christ. These may be resolved into two main divisions—into those who believe the Saviour to have existed as a highly exalted spirit, before his birth into this world, and those who deny this preexistence, and hold his nature to have been properly human; or, to make use of the common appellatives, into *Arians* and *Humanitarians*. Both of these denominations have enlisted the talents and the virtues of great and good men; and both have appealed to reason, to feeling, and to scripture.

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Of the Arians themselves, there have been several varieties; such as the Eusebians and Eunomians, the high Arians and the low Arians; but these shades have gradually passed away, and been suffered to melt into the one general doctrine which we have stated above. In support of it, are commonly advanced considerations of the following import.

It is urged, that the dignity of the Saviour's mission required that it should be committed to a nature more dignified than that of man; that it was of too awful, too heavenly, too mysterious a character, to be entrusted to a being like ourselves; that so many encouraging promises would not have been made to the patriarchs, that so many splendid predictions would not have been uttered by the prophets, that angels would not have sung, that a forerunner would not have been sent, merely to prepare the way for a human Messiah, for a simple man.—It is also urged, that a stronger impression would naturally be made on the minds of men, by the knowledge that they were spoken to by the first and brightest of created spirits, than if they regarded the messenger as nothing more than one of their own kindred. And it is added, that a more affecting proof is rendered of God's love and compassion toward us, and a more effectual call is made on our gratitude and obedience, by the mission of so glorious a being, than could have been done by the employment of so humble a creature as man.—It is insisted, moreover, that the final exaltation of Christ above every name in heaven or on earth, and the solemn judgment which is to be committed to him, is inconsistent with the supposition of his mere humanity.—We offer an insult, it is said, to one whom the Almighty has so especially honoured;

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we attempt to degrade one whom He has raised above his universal creation, by thus bringing him down to a level and companionship with poor dust and ashes.

But the advocates for the super-angelic nature and preexistence of the Saviour, do not rely on these appeals alone. Several forms of expression and many texts of Scripture, are adduced, which they regard as the foundation and irrefragable evidence of their hypothesis. Some of the most striking of these we will enumerate.

The phrases, *Son of God*, *Well-beloved Son*, *his own Son*, *The First-born*, *The Only-begotten*, are thought to imply a nature peculiarly and highly exalted. *Prince of Life*, *Image of God*, *Power of God*, *Wisdom of God*, have also been alleged for the same purpose.

Of the texts which are quoted in support of this doctrine, the following are among the most remarkable.

The expression in Hebrews i. 4. *Being made so much greater than the angels*, is supposed to prove the superiority of Jesus, in his nature, to all the heavenly spirits. To the same import is the sixth verse, *And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.*—John viii. 58, is a text on which great reliance is placed. *Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am.* Another, which is always brought forward, is John xvii. 5. *And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.*—In the third chapter of the same gospel, the 13th verse, Jesus says to Nicodemus, *No man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven.* And in the sixth

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chapter, beginning at the 32d verse, is contained the remarkable discourse of Jesus, in which he so often declares that he is *the living bread which came down from heaven.*—In Romans, i. 3, we read thus; *Concerning his Son Jesus Christ our Lord, which was made of the seed of David, according to the flesh;* and in this and similar passages, it is asserted that the expression *according to the flesh* is purposely introduced to point out the extent to which Christ is to be regarded as man, that is, merely with regard to his human body.—*For they drank of that spiritual rock that followed them, and that rock was Christ.* 1 Cor. x. 4. This text, together with the ninth verse of the same chapter, *Neither let us tempt Christ, as some of them also tempted,* has been supposed by some to intimate the preexistence of the Messiah; but the following from 2 Cor. viii. 9, is more generally quoted, *For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.*—Another passage, consisting of the sixth and seventh verses of the second chapter of Philippians, has also been much insisted on. In the common version it stands thus; *Who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.* By translating this text properly thus, *Who being in the form of God, did not regard this resemblance as a thing to be eagerly grasped at,* it has been taken out of the hands of those who maintain the proper Deity of Christ, and claimed by those who believe in his preexistent dignity.

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Beside these, there are a class of texts which are supposed to represent Jesus as the agent by whom God created the world. Such are the following. *But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.* 1 Cor. viii. 6.—*God, who created all things by Jesus Christ.* Eph. iii. 9.—*For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist.* Col. i. 16, 17.—*By whom also he made the worlds.* Heb. i. 2.

We believe that we have now fairly exhibited the principal arguments, both from reason and scripture, which are adduced by those who hold the doctrine of the pre-existence of Christ. It remains that we should endeavour, on the part of those who maintain his simple humanity, to answer these arguments, and present some in favour of their own doctrine.

But before we attempt this, we have two observations to make. The first is, that among Humanitarians, as well as among Arians, there are minor differences of opinion. Some, for instance, place the Miraculous Conception of Jesus in their creed; some do not. The question is one of criticism; and depends on the genuineness, or the contrary, of the two first chapters of Matthew's Gospel. It does not affect the proper humanity of Christ in the least. No one doubts that Adam was a man; and yet he was created without the intervention of either mother or father.—Then there are the Socinians, who hold that Christ is an object of

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religious worship, and who pray to him as such. But at present there are few who retain this belief; and it is generally considered as inconsistent with the spirit of true Unitarianism, and founded chiefly on a misapprehension of the force of the Greek word translated *worship.*

Our second prefatory observation is, that it is unjust to the believer in the humanity of Christ, to charge him with regarding Christ as a *mere* man, if by that expression is meant a man no more highly endowed than other men. The Humanitarian indeed believes, that *with respect to his nature,* Jesus was truly and simply a man; but he also believes that he was connected with the Deity as no other man was ever connected, that he was entrusted with a mission such as no other man ever held, that he was invested with a superhuman dignity, that he was clothed with divine powers, that he was taught by the Father to speak as never man spake, and was enabled to perform miracles and mighty works, which no man could do unless God were with him; he believes that God has given him a name above every name, except his own most holy name, which he will not give to another, that he has made him the head of his church, and the judge of men; and with this belief he is far from considering the Saviour as a *mere* man.

After these explanations, we will return to the argument. In answer to the considerations from the nature of the case which are presented by the Arian, the believer in the simple humanity of Christ would deny that the mission on which he was sent required a superhuman being to communicate it. Such a position was assumed, he would say, not only without scriptural authority, but without reason. The proper

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dignity of a mission is in itself, in the truths it exhibits, in the doctrines it reveals, in the duties it enjoins, in the motives it proposes; if these be sublime and heavenly, and suited to the capacities, the wants and the hopes of man, then it bears with it an intrinsic dignity, which an angelic messenger could not elevate, nor a human messenger degrade. Was not the mission of Christ a dispensation of God's mercy to the whole human race? was it not a revelation of his glorious attributes and purposes to the Gentiles as well as the Jews, to all the nations of the earth instead of to one favoured people? did it not open the mansions of heaven to the sight of every believer, and point, at the same time, to the path by which they were to be reached?—and are not these reasons enough why prophets should promise and angels should sing? And further, did the prophets declare that the Messiah would be a super angelic being, or a *man of sorrows and acquainted with grief?* did the angel announce to the company of shepherds, that a superior spirit had descended, or that *a babe was born?*

It is again denied by the Humanitarian, that a deeper impression would be made on the mind by the voice of an angel than by the voice of a man, in delivering a message from God; or that God gives a stronger proof of his love, or makes a louder call on our gratitude, in the one case than in the other. Is it not enough, that what is brought to us is the word of Jehovah? Is it not God himself who speaks, whoever may be his embassador? and shall we presume to say that the voice is not impressive, that there is not love enough in its accents to awaken our gratitude, but that we must dictate terms, and have an angel sent to us?

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The Humanitarian would further contend, that the final exaltation of Jesus is not at all inconsistent with the supposition of his human nature. He cannot conceive why God might not, as the reward of perfect obedience and submission unto death, confer glory and authority on a man as well as on an angel; and it seems to him to savour of pride and presumption rather than of humility and piety, to take alarm at the idea of being judged by any one whom the Great Disposer should see fit to appoint.

And finally, he will repel the charge of refusing to render due honour to his master, or of degrading him from his proper rank and dignity, by holding the belief of his human nature. He will declare that he reverences his doctrine as the doctrine of Him who sent him, that he venerates his character as one of spotless purity and perfection, that he regards him as qualified in every way to execute his divine commission, that he receives him as an all-sufficient Saviour, that he could do no more if he was, as represented, the highest of created beings; and, that whatever others might deem necessary to dignity and impressiveness, he for his own part should consider the life of Jesus Christ, as one to which an archangel's nature could add no majesty.

On the part of the Humanitarian, let us in the next place examine the scriptural phrases, which the believer in our Saviour's preexistent dignity produces in behalf of his theory.

The title *Son of God*, it is well known, is not confined in the scriptures to the Messiah. It will be sufficient to quote but one text in evidence. "As many as are led by the Spirit of God," says St. Paul in Rom. viii. 14, "they are the *Sons of God*." They who love

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and obey God as their Father, are peculiarly his children, and are dignified by the appellation of his sons. But so intimately was Jesus connected with the Deity, so sublime was his errand, so great were his imparted wisdom and power, and so perfect was his obedience, that he was called by eminence THE SON OF GOD. On these accounts he was proclaimed by the heavenly voice at his baptism to be the *beloved Son* of God, and was thus invested, as it were, with the title, which was afterwards so often applied to him. The phrase, *his own Son*, bears the same signification, and implies, not a peculiarity of nature, but the peculiar love and confidence with which he was regarded by the Father. The terms *First-born* and *First-begotten*, also, have no relation to the nature of Christ; they only respect his office, character, and rank. The first born son of a family was distinguished among the Jews by many honours and privileges; and it was thus that the word came to signify, metaphorically, one who was remarkably excellent or exalted, or dear, or chief in any way. In Rom. viii. 29, our Saviour is called *the first born among many brethren;* that is to say, the head of the new family, the most distinguished personage in the new dispensation. The very expression here, *among many brethren*, is an argument against the superhumanity of Jesus, and implies that his nature was our nature. In Col. i. 15, we read that he is the *first born of every creature*, that is, the most highly honoured and the head of the new creation of which the apostle is speaking. *The first-born from the dead*, is a phrase which carries with it its own meaning. *Only begotten Son*, is another expression of a force corresponding to those just noticed. It means *beloved as an only son.*

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It does not admit of a literal interpretation, and cannot signify a peculiarity of nature, for how can the same person be the *first born* among *many brethren*, and at the same time an *only-begotten* son?

As to the title, *Prince of life*, it is explained by the succeeding clause, *whom God hath raised from the dead;* Acts iii. 15. It simply means, that Christ, by his resurrection, was the *leader** to everlasting life.—Our Saviour is called *the Image of God*, because he was the representative of God, because he exhibited before mankind the majesty and perfection of God.—He is called the *power* and *wisdom of God*, on the same accounts. It would seem almost impossible for any person, with his calm senses about him, to mistake the import of these terms in such a connexion as the following—*We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.* What can these words mean, but that the ignominious death of the Saviour, which was a cause of offence to the Jews, and of ridicule to the Greeks, was nevertheless regarded by believers as an event which would set forth the power and the wisdom of God?

We proceed to the texts, which are urged in support of the Arian hypothesis.

"Being made so much greater than the angels."—The Greek word αγγελος in its simplest sense signifies *a messenger;* and thence it is used to signify *a messenger of God*, and sometimes *a spiritual being employed as the messenger of God.* In the chapter from which the above passage is taken, the apostle intends to show,

* The Greek word is αρχηγος.

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that Jesus, as the Son of God, having obtained a more excellent name than all the other messengers of God, is to be considered superior to them. In the next chapter, he evidently intimates, that with regard to *nature* he considered the Saviour to be no more than a man; "But we see Jesus," he says, "who was made *a little lower* than the angels;" and this he says immediately after he has quoted the passage from Psalms, in which *man* is declared to be a little lower than the *angels*, or spiritual messengers of God. The substance of the argument appears to be, that Jesus, though in nature no more than a man, was, on account of the greater importance of his mission, to be regarded as so much above all the messengers of God, of whatever nature they might be, that they were all commanded to worship, or do homage to him; verse 6th.

"Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am."—This is acknowledged to be an obscure passage; but no candid person, it is believed, who should read over the whole of the conversation between Jesus and the Jews, in which it is introduced, would be satisfied that the former intended it as a declaration of his being actually in existence before Abraham. It expressed something of more importance still—the dignity of his mission, and the high place which it held in the counsels of God. Let us look back to the 51st verse. "If a man keep my saying, he shall never see death." To this assertion, the Jews, according to their usual habit of perverting the words of Jesus, and giving to them their most literal interpretation, answer, that Abraham and the prophets are dead, and ask him if he pretends to be greater than they. Jesus replies, that it is not for him

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to honour himself; it is *his* Father and *their* God by whom he is honoured; and what this honour is, is plainly signified in the 56th verse; "your father Abraham rejoiced to see my day; and he saw it, and was glad." Now it is very certain that Abraham did not see, in a literal sense, the day of Jesus Christ; but he foresaw it, he looked forward to it, and he rejoiced to behold, with the eye of faith, the time when the promised Messiah was to appear on earth, to make known the mercy and faithfulness of God, and to triumph over sin and death. This commission was the honour which he received of his Father, and a proof of his superiority over Abraham, because Abraham himself anticipated its consummation with grateful joy. But the Jews persist in understanding him literally, and ask him, with an air of mockery, how it was possible that he could have seen Abraham, as he was not yet fifty years old. Jesus does not think proper to undeceive them, or explain himself, but continuing his previous train of thought, and applying their misapprehension to his own purposes, replies, "Verily I say unto you, before Abraham was, I am;" which is the same as if he had said, It is not of my age that I speak, but of the work which was given me to do; and I tell you that I was appointed to that work before Abraham had a being.—By this interpretation, the whole conversation is made consistent and intelligible. It is obvious that the Jews misunderstood our Saviour throughout; and equally obvious that Jesus spoke in a figurative manner of the dignity and heavenly origin of his office and mission. We have no more right to draw the inference from one portion of his words, that he actually and literally existed before Abraham, than we have to assert from

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another portion of his words, that Abraham actually and literally saw his day.

"And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."—This text, and the one which I have just commented upon, explain each other. Jesus is lifting up his soul to his Father, in immediate prospect of his ignominious death. He has finished his work; he anticipates his reward; and he prays that he may receive that glory which God had always determined to bestow upon him,—"the glory which I had, *with thee*, before the world was." The words, "with thee," signify *in thy determination or purposes*, as they also do in such passages as the following from 2 Pet. iii. 8. "One day is *with the Lord* as a thousand years"—that is, in his purposes or estimation.* The text may be further illustrated by 2 Tim. i. 9. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began"—or, more literally and properly, "before the ancient dispensations."† This grace could not have been actually bestowed on Christians before the ancient dispensations; it was given *in the intention* of the Most High. If the former text necessarily proves the preexistence of Christ, the text last quoted equally proves the preexistence of all those of whom the apostle was speaking.

"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man

* The same Greek preposition is employed in both instances, παρα σοι, and παρα κυριω.

† προ χρονων αιωνιων.

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which is in heaven."—It is impossible to read the discourse of Christ to Nicodemus, without perceiving that the whole is highly figurative. The word translated *heaven*, is known to every biblical student to be used in the scriptures in a great variety of significations. *To ascend into heaven*, means, *to possess an intimate knowledge of the will of God, and to be intimately connected with him.** The interpretation therefore, of the above passage is, "No man hath obtained an intimate knowledge of the purposes of God, but he whom God hath sent, even the Son of Man, who holds peculiar communion with God." Against a literal interpretation there are insuperable objections. It will be sufficient to mention that the Son of Man could not have been in heaven, or the place from which he descended, at the very time when he was conversing with Nicodemus; and yet he says, "The Son of Man, *which is in heaven.*"—With regard to the discourse of Jesus in the sixth chapter of John, it is evident that he is speaking of the spiritual nature of his mission and instructions. He calls himself the bread of life which came down from heaven, because he brought a religion which had God for its author, and was a revelation of life, light and immortality, We should say more of this chapter, had it not already been examined at some length in a former volume of our work.†

The passages in which Jesus is said to come in the flesh, or to be of the seed of David according to the flesh, if they intimate another beside his human nature, may be claimed by the Trinitarian as well as the Arian.

* See Schleusner on the word ουρανος.

† See an able explanation of this portion of Scripture, from a correspondent, in the first volume of the Miscellany, at page 91 and 118.

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But this they do not intimate. The first expression was probably used by St. John in his epistles (1 John iv. 2. and 2 John 7.) to combat the Gnostic error, that Christ was a man only in appearance. The other is employed to distinguish his human nature from his divine commission and authority. The phrase *according to the flesh*, means, *with regard to birth, or natural descent*. It is thus used in the following instances. 1 Cor. x. 18. "Behold Israel *after the flesh;*" that is, the Israelites by birth, without respect to their manner of life. Eph. ii. 11. "Ye being in time past Gentiles *in the flesh;*" that is, Gentiles by birth, and thus strangers to the promises made to the Jews. In neither of these cases will it be contended that there was any double nature or distinction of natures intimated by the words, *after the flesh* and *in the flesh;* (κατα σαρκα, and εν σαρκι;) but simply a distinction between natural descent and some other circumstances or qualities. And so it is when the same phrase is applied to Christ; he is a descendant of David by nature, but by his office and powers and resurrection, the Son of God. Indeed a Humanitarian could hardly give a clearer exposition of his sentiments, than in the words already quoted in part from Rom. i. 3, and 4. "Concerning his son Jesus Christ our Lord, which was made of the seed of David, according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

"For they drank of that spiritual rock that followed them, and that rock was Christ."—"Neither let us tempt Christ, as some of them also tempted."—The first of these passages is manifestly figurative; and cannot possibly be taken in a literal sense; for even if

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Christ really existed at the time of the departure of the Israelites out of Egypt, he did not exist under that form. The meaning of the apostle most probably is, that the water which flowed out of the rock along their march, resembled the blessings which flowed from the Gospel of Christ.—Of the other text, the following interpretation by Archbishop Newcome, is doubtless the true one; "Nor let us tempt, try, prove, provoke Christ now, as some of them did God at that time."

"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—St. Paul is stirring up the Corinthians to a liberal contribution in behalf of the poor Christians of Judea, and urges upon them as motives, the generosity of other churches, and the example of their master, who, with the means of comfort at his command, submitted to a life of deprivation, hardship and suffering, that they, by his constant devotion to the purposes of his mission, might partake in the riches of grace and salvation. This is the plain sense of the passage; and there seems to be no reference to any peculiarity of nature of one kind or another.

"Who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men."—As was before observed, this passage has been exceedingly perverted by the mistranslation of our common version. As it has been already explained, however, in the fifth volume of the Miscellany, page 37, we will merely refer our readers to that article, and quote a part of

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Dr. Carpenter's paraphrase of the passage,* beginning at the fifth, and ending at the ninth verse. "For that disposition should be in you, which was also in Christ Jesus; who, being in a divine character or station, invested with the most dignified commission, appointed to be the revealer of Jehovah's will, and the embassador of his love and mercy, clothed by him with divine authority, and endowed with divine powers, did not regard this resemblance to God as a prey, to be employed to promote his own personal advantages, but on the contrary made himself of no account, taking the character or station of a bond-servant, and being in the likeness of ordinary men. And being in external condition as a man of ordinary rank and power, he submitted to the most abject humiliation, being obedient unto death, even the excruciating and ignominious death of the cross."

Let us now attend to those texts, in which the natural creation is supposed to be ascribed to Jesus, as the agent of the Almighty.

"But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." Instead of the preposition *by* in the second clause, the original (δια) would have been better translated *through*. The following is Carpenter's translation of the whole verse. "To us there is one God the Father, *from* whom are all things, and we *to* him; and one Lord, Jesus Christ, *through* whom are all things, and we *through* him." And this is his paraphrase; "To us Christians there is but one God, our Father, from

* See his *Unitarianism the Doctrine of the Gospel*, page 209, third edition.

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whom all our christian blessings proceed, and to whom we offer up our worship; and one Lord, even Jesus Christ, through whom all these blessings have been communicated, and through whom we have access unto the Father."

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist."—We are to notice in this text, first, that by *all things* may be meant *all persons.* The original is τα παντα, which, though in the neuter form, may be thus translated without violence, and which must be so translated in verse 20. "By him to reconcile *all things* unto himself;" or more properly *all persons, every one.* We should notice, secondly, that by the word *created* we are to understand the new or moral, and not the natural creation; an interpretation which is fully authorized by Eph. ii. 10, and 2 Cor. v. 17. "*For we are his workmanship, created in Christ Jesus unto good works.*" "Therefore if any man be in Christ, he is *a new creature.*" Thirdly, it is to be remarked, that by *all things that are in heaven and that are in earth,* must be meant the same as in the 20th verse, where it is said, that all things, whether in earth or in heaven, are reconciled unto God by Christ. Now it is evident, that by these terms are signified certain classes of men, as Christ did not come to reconcile the inhabitants of heaven to God; and equally evident that in more than one place the apostle has used them to mean *the two great bodies of Jews and Gentiles;* as in Eph. i. 10. "That in the dispensation

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of the fulness of times, he might gather together in one all things* in Christ, both which are in heaven and which are on earth." Let this be compared with the 11th, 12th and 13th verses of the second chapter, and the first fifteen verses of the third.† Fourthly, by the words translated "visible and invisible" are rather to be understood *persons in a secluded or unobserved, and in a conspicuous situation.* And when we observe, fifthly, that the whole connexion in this place seems to point out a moral, instead of the natural creation, and that it is doing violence to language to talk of *creating* or bringing into existence *thrones* and *principalities*, we shall be prepared for the following paraphrase of Col. i. 16, 17. "For all who by faith in him enter into his universal and everlasting dispensation, are created anew to holiness and blessedness; both Jews and Gentiles, both those in the usual walks of life, and those who are in eminent stations, however exalted their greatness, dominion, dignity and authority; all who have embraced the Gospel, have been spiritually created *through* him and *to* him. And he is Lord of all, and in him, as the bond of union, all are united."

"By whom also he made the worlds."—Τους αιωνας is the expression, which, with little or no authority, has

* Another instance of *all things* meaning *all persons*.

† Under the fourth signification of the word Ουρανος, Schleusner remarks, "Formula τα εν ουρανοις και επι γης generatim quidem *omnem rerum intelligentium naturam* significat, speciatim vero, *homines*, imprimis, *Judæos ac gentiles, ad religionem christianam conversos.*" The form, things in heaven and on earth, signifies, in general, *every kind of intelligent creatures*, but more particularly, *men*, and in the first place, *Jews and Gentiles, converted to the Christian religion.*—See also Locke on Eph. i. 10.

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been translated "the worlds." There is no single instance in the New Testament, in which it necessarily means the world or the material creation; but its general signification there undoubtedly is, *a space of time, adapted to things and persons therein existing, and including those persons and things;* or more briefly, *an age*, or *the ages.* A more proper translation therefore, would be, *By whom*, or *Through whom, he formed the ages;* that is, by whose instrumentality or mediation he constituted the new dispensation of things.

"God, who created all things by Jesus Christ." It is sufficient to say of this text, that Griesbach has rejected, as spurious, the words "by Jesus Christ." The words of the apostle, therefore, simply are, "God, who created all things."

Having offered such explanations as the above, of the texts relied on by the Arians, the Humanitarian will pursue the argument by advancing the following objections to their hypothesis.

He will say, that such a system tends to place the Saviour beyond the range and circle of our most affectionate sympathies; that we can have few common feelings with one whom we regard as raised so entirely above our own nature; and that the events and sufferings of his life would appeal to our hearts with a power very much diminished and overshadowed, by the mystery of his super-human origin and essence.

He will object, in the second place, that the Arian scheme is calculated to weaken the influence of our Saviour's example. What an individual of one order of beings has accomplished, is no rule for the conduct of another order. An angel might perform with ease,

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what would be an impossibility to a man; and might find little difficulty in resisting any temptation which could be presented to him in this vain world—the world indeed which he had made. All the encouragement to be derived from human example is gone, when the nature of the exemplar is above humanity; and the purity and perfection of an inhabitant of heaven might be urged on a mortal in vain.

He will object, in the third place, still more urgently and solemnly, that the great doctrine of a second life is in a measure obscured and rendered questionable by the hypothesis of the Arians. As far as the resurrection of Christ is a proof of the immortality of man, just so far is our hope of immortality destroyed by any doctrine which interferes with his humanity. That the chief of angelic natures was pent up for a few hours in a tomb, and that he then burst forth to reclaim his ancient dignity and dwelling place, is no reason why the poor dust which we restore to the dust should ever again be animated with a living soul. We know little or nothing of existences superior to our own, except that they differ from our own, and cannot therefore be compared with our own in what relates to our destiny. Since by *man* came death, by *man* also must come the resurrection of the dead. For, as in Adam all die, even so in Christ shall all be made alive.

He objects, in the fourth place, that all attempts to answer and remove the foregoing objections, must involve the Arian in many of the intricacies and contradictions of the Trinitarian scheme of the two natures of Christ.

And he objects, lastly, that the Arian hypothesis is so directly contradicted by the whole tenor of the his-

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tory of Christ, and by several passages in which he is plainly and without reservation spoken of as a man, that even if there were some few texts more difficult of explanation than those already considered, he should still feel himself bound by the laws of interpretation, to adopt the most evident system.

The following are some of the passages to which the Humanitarian would refer.

The forerunner of the Messiah, John the Baptist, speaks of Jesus as a man. "After me," he says, "cometh A MAN who is preferred before me." John i. 30.

The people on all occasions regarded him as a man. "Never man spake like this MAN," said the messengers of the Pharisees. John vii. 46.—The blind man whose sight Jesus restored, answered the inquiries of his neighbours by saying, "A MAN that is called Jesus anointed my eyes," &c. John ix. 11.*—Who does not remember the exclamation of the Centurion at the cross, "Truly this MAN was the Son of God!" Mark xv. 39.

Hear the words of Jesus Christ himself; "But now ye seek to *kill* me, A MAN that hath told you the truth, which I have heard of God." John viii. 40.—"As the Father hath life in himself; so hath he *given* to the Son to have life in himself; and hath *given* him authority to execute Judgment also, because he is the SON OF MAN." Here our Saviour gives as a reason for his being appointed the judge of men, that *he* is a son of man, that is, a human being like ourselves.

The Apostles, after their illumination by the Holy Spirit, speak of their ascended master as a man, and

* Carpenter remarks, that in the gospel of John alone, Jesus is called a man *seventeen* times.

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argue in many cases from the circumstance of his being a man, without alluding to any other nature; as in the following instances. "Ye men of Israel," says Peter, (Acts ii. 22.) hear these words; Jesus of Nazareth, a MAN approved of God among you, by miracles and wonders, and signs, which God did by him in the midst of you—ye have taken, and by wicked hands have crucified and slain."—"Because he hath appointed a day, in the which he will judge the world in righteousness by that MAN whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead." Acts xvii. 31.—"For if through the offence of one, many be dead, much more the grace of God, and the gift by grace, which is by one MAN, Jesus Christ, hath abounded unto many." Rom. v. 15.—"Since by MAN came death, by MAN came also the resurrection of the dead." 1 Cor. xv. 21.—"The first man is of the earth, earthy; the second MAN is the Lord from Heaven." 1 Cor. xv. 47. In this last passage the phrase, "from heaven," is opposed to the preceding one, "of the earth, earthy," and must signify the heavenly commission, character and powers, with which Christ was invested.—There is one God, and one mediator between God and men, the MAN Christ Jesus." 1 Tim. ii. 5. This text is remarkably strong and explicit. How could Christ have been more plainly distinguished from God, or more plainly identified in his nature with men?—"one mediator between *God and men, the man* Christ Jesus."—"Wherefore *in all things* it behoved him to be made *like unto his brethren*." Heb. ii. 17.—"*In all points tempted like as we are*, yet without sin." Heb. iv. 15.—"Many deceivers are entered

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into the world, who confess not that Jesus Christ is come *in the flesh.*" 2 John 7.

"Remember that Jesus Christ, *of the seed of David*, was raised from the dead, according to my gospel." 2 Tim. ii. 8.

Language like this, we must say, we consider decisive. We have never seen it explained consistently with any system which denies the proper and sole human nature of Christ; and we have never seen it attempted to be explained, except by resorting to the unauthorized scheme of his two natures, which we regard as nothing better than an ingenious evasion of the direct and simple declarations of Scripture.

Jesus Christ our Saviour was declared to be a man by him who was sent to announce him—he was regarded as a man by his cotemporaries, both friends and foes—he spoke of himself as a man—he lived, he taught, he wept, he prayed, he ate and drank and was subject to hunger and thirst, he was tempted, he suffered, and died, as a man. We are expressly told that he rose as a man—that as a man he is the mediator between God and men—and that as a man he will come, invested with power from the Almighty, to be our judge.

Carpenter's Summary of Scripture Evidence respecting the Person of Jesus Christ.

We recommend to those who are desirous of ascertaining the nature and degree of the evidence exhibited in the New Testament with respect to the person of Christ, the following table from Dr. Carpenter's excel-

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lent volume entitled, "Unitarianism the Doctrine of the Gospel." The correctness of the testimony adduced, will of course be tested by reference to Scripture. We prefix his own explanation of the terms employed in the summary.

"1. By the *Equality of Jesus with the Father*, I refer to the doctrine so extensively adopted by the Christian world, and expressed in the Articles of the Church of England, *viz.* that he was 'the very and eternal God,' 'of one substance, POWER, and eternity,' with the Father. 2. By the *Proper Deity of Jesus*, I refer to the opinion that our Lord, though inferior to the Father, was very greatly superior in nature to man, that he possessed attributes which rendered him truly and properly God, and that he was the Creator of the world. 3. By the *Preexistence of Jesus*, I mean the opinion that he existed before he came into this world, in a state of great glory and happiness, without supposing that he possessed any of the essential attributes of the Deity.* And 4, by the *Simple Proper Humanity of Jesus*, I understand the opinion, that this Representative of the Most High, this illustrious Revealer of his gracious purposes to mankind,

* Many of those passages which the Arian can fairly adduce, in favour of his opinion of the proper deity (and *consequently* preexistence,) of our Lord, either prove the proper deity, or are in no respect contrary to the simple humanity. The evidence appearing to favour the *simple* preexistence, is very slight indeed; and, while those who maintain it, agree with the Unitarian in the opinion, that the evidence for the proper deity of our Lord is totally inadequate to prove a doctrine so inconsistent with the general tenor of the New Testament, they do not seem to be aware, that it is, in a great measure, on the *same* evidence, (which proves more or nothing,) that their own doctrine rests.

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was strictly and properly a human being, having no existence before his human birth.

"The doctrine of the equality of Jesus with the Father is favoured indirectly by the general evidence for the proper deity of our Lord; but it is opposed by much of what is contained in this evidence. On the other hand, whatever opposes the doctrine of the proper deity of Jesus, still more opposes that of his equality with the Father. The reader is therefore requested to refer to the second column as well as to the first, for the evidence against the last mentioned doctrine.

"If the evidence for the proper deity, or preexistence of our Lord, be inadequate, the doctrine of his proper or simple humanity follows of course. Hence, where Jesus Christ is spoken of, silence as to any supposed superior nature, is positive evidence in favour of his simple or proper humanity.

"The six following pages contain, I trust, a faithful SUMMARY OF THE EVIDENCE OF EACH SEPARATE BOOK IN THE NEW TESTAMENT, IN FAVOUR OF THE PRINCIPAL OPINIONS RESPECTING THE PERSON OF JESUS CHRIST. I believe no explanation will be found necessary respecting the plan adopted."

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	Equality with the Father.	*Proper Deity.*
MATTHEW A. D. 64.	*Nothing in favour of it;* and *directly opposed* by ch. xxiv. 36. xxvi. 42. xxvii. 46, &c.	*Favoured* by *obscure inferences* from ch. xi. 27. i. 23; but *directly opposed* by the *general tenor* of the *whole.*
MARK A. D. 64.	*Nothing.*—*Absolutely contradictory* to xiii. 32.	*Inferences* from xiii. 32; but *directly opposed* by the *general tenor* of the *whole.*
LUKE *Gospel* A. D. 63 or 64.	*Nothing.*—*Directly opposed* by x. 22. xxii. 29, 43, 44.	*Inference* from x. 22; but *directly opposed* by the *general tenor* of the *whole.*
Acts A. D. 63 or 64.	*Nothing;* unless it be *inferred* from the *common* rendering in ix. 14, 21. —*Absolutely contradictory* to ii. 22, 36. x. 38, &c.	*Inference* from the *common* rendering of ix. 14, 21, and a *false* reading in xx. 28.—*Directly opposed* by the *general tenor* of the *whole.*
PETER A. D. 64.	*Nothing.*—*Directly opposed* by 1 *Pet.* i. 3.	*Nothing* but an *unjustifiable* rendering of *2 Pet.* i. 1.
PAUL *Thess.* A. D. 52.	*Nothing.*—*Directly opposed* by i. 10.	*Nothing.*—*Directly opposed* by i. 9, 10.
Gal. A. D. 52 or 53.	*Nothing.*—*Directly opposed* by i. 1. iv. 4, &c.	*Nothing.*
1 *Cor.* A. D. 56.	*Nothing.*—*Absolutely contradictory* to viii. 6. xi. 3. xv. 28; and *directly opposed* by several other passages.	*Inference* from the *common* rendering of i. 2.—*Absolutely contradictory* to viii. 6.
1 *Tim.* A. D. 56 or 63.	*Nothing.*—*Absolutely contradictory* to i. 17. ii. 5. vi. 15, 16.	*False reading* of iii. 16.—*Absolutely contradictory* to i. 17; and *directly opposed* by i. 1, 2. ii. 5. vi. 15, 16.

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Preexistence.	*Simple or Proper Humanity.*
Nothing in *favour* of it.	*Favoured by the whole tenor of the history*, which is that of a MAN acting under a most important and honourable commission from God.
Nothing.	*The whole tenor of the history*, which is the same as that of Matthew's history.
Nothing.	*The whole tenor of the history*, which is the same as that of the two preceding.
Nothing.	*The whole history*, in which, though Jesus is often spoken of, *after his resurrection*, and *the effusion of the holy spirit*, *no reference* is made to his supposed *superiority in nature*, and he is called MAN without guard or comment.
Inference from an obscure passage 1 *Pet.* iii. 19. *admitting* a *different* explanation.	*The complete silence* of the Apostle as to any *superior nature*, and *unqualified* use of language implying the *proper* humanity of our Lord.
Nothing.	*Complete silence* as to any *superior nature.*
Remote inference from iv. 4. 14.	*Complete silence* as to any *superior nature;* and *stress* laid upon the *humanity* of Jesus, and his subjection to the law.
Remote inferences from x. 4. 9. xv. 47, all *admitting* of a *different* explanation.	*Nothing inconsistent* with the *proper humanity* of Christ; and obvious stress laid upon his being MAN. Expressions scarcely explicable, and reasoning irrelevant, upon the doctrine of a superior nature
Nothing.	*Complete silence* as to a *superior nature.*—*The Apostle calls Jesus Christ a* MAN *in the most unqualified manner*, and *in terms which exclude his proper deity.*

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	Equality with the Father.	*Proper Deity.*
Titus A. D. 56 or 63.	A *strange* rendering of ii. 13.—*Directly opposed* by i. 1, and by the *true* rendering of ii. 13.	*Nothing;* for it is *opposed* by the *false* rendering of ii. 13.
2 *Cor.* A. D. 57.	*Remote inference* from xiii. 14.—*Absolutely contradictory* to xi. 31, and *directly opposed* by several other passages.	*Remote inference* from iv. 4. according to which it might be proved that *any* man is God, see 1 Cor. xi. 7.
Rom. A. D. 58.	A rendering ix. 5, *contradictory to Paul's own words* in other places, and in no way *required* by the original.—*Directly opposed* by xvi. 27, &c.	*Remote inference* from i. 3, 4. x. 12, 13.—*Opposed* by the *common* rendering of ix. 5; and by v. 15, &c.
Eph. A. D. 61.	*Nothing.*—*Absolutely inconsistent* with i. 17. ii. 5, 6, and *directly opposed* by i. 2. 20. vi. 23, &c.	*Inference* from i. 20—23. iii. 9.—*Absolutely contradictory* to iv. 6, and really *opposed* by i. 20—23, &c
2 *Tim.* A. D. 61 or 64.	*Nothing.*—*Directly opposed* by i. 1, 2.	*Nothing.*
Phil. A. D. 62.	*Nothing.*—*Absolutely contradictory* to ii. 9 11. *Directly opposed* by i. 2. 11, &c.	*Common* interpretation of ii. 6—11; in no way *required* by the words of the Apostle.
Col. A. D. 62.	*Inference* from ii. 9.—*Absolutely contradictory* to i. 3. 15.—*Directly opposed* by i. 19. iii. 1.	*Common* interpretation of i. 15—19, which is supposed to ascribe to him the original creation of the world. Also a *remote* inference from ii. 9.
Philem.	*Directly opposed* by i. 3.	*Nothing.*
Heb. A. D. 65 or 66.	*Countenanced* by an *erroneous* interpretation of i. 10—12.—*Absolutely contradictory* to i. 9. ii. 17, 18. iv. 15. v. 7, 8, &c. and *directly* opposed by i. 2. ii. 10. x. 7, &c.	*Countenanced* by the *common* interpretation of different parts of ch. i.; but *opposed* by various parts of the Epistle, and *expressly contrary* to ii. 14, 17, 18. iv. 15, &c.

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Preexistence.	*Simple or Proper Humanity.*
Nothing.	*Complete silence* as to a *superior nature.*
Inference from viii. 9, obviously *admitting*, if not *requiring*, a different interpretation.	*Nothing* in any way *inconsistent* with the *simple humanity.*
Nothing, unless it be inferred from i. 3. viii. 3.	*Nothing* in any way *inconsistent* with the *simple humanity* of Christ. He is called a MAN in the most unqualified manner; and a *stress* is laid upon his being a MAN, without *any* intimation that he was *not* man in the *common* acceptation of the word.
Nothing.	*Complete silence* of the Apostle as to a *superior nature.* He speaks of his *exaltation* to important agency in the new dispensation, where a superior nature is supposed to be spoken of.
Nothing.	*Complete silence* as to a *superior nature; unqualified language* respecting his *proper humanity.*
Inference from ii. 7.	*Nothing* even *apparently* implying a *superior nature*, except a passage admitting of a *suitable* application to the *Man* Christ Jesus
Inference from i. 15, 17 (N. B.—The passage *proves more or nothing.*)	*Ideal silence* as to a *superior nature*; but *apparently opposed* by the passages here referred to, which, however, refer to the *high dignity* and *agency* of the *exalted* Saviour.
Nothing.	*Silence* as to a *superior nature.*
Remote inferences from vii. 3. x. 5. xi. 26. and passages which *prove more or nothing.*	*Direct assertions* of the Writer; opposed only by expressions *admitting* a *just* interpretation *consistent* with those assertions.

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	Equality with the Father.	*Proper Deity.*
JAMES A. D. 61 or 62.	*Nothing.—Directly opposed* by i. 1.	*Nothing.*
JUDE A. D. 64 or 65.	A *strange* rendering of i. 4.—*Absolutely contradictory* to the true reading of i. 23.	*Nothing.—Absolutely contradictory* to the true reading of i. 23.
JOHN *Gospel.* A. D. 68.	*Countenanced* by the *mistranslation* of i. 1—3. 10. v. 18. and by the *misinterpretation* of v. 23. viii. 58. x. 30. xiv. 11.—*Directly opposed* by the *general tenor* of the Gospel, which expressly asserts the *subordination* and *inferiority* of Jesus; and *absolutely contradictory* to xiv. 28. xvii. 3. xx. 17, &c.	*Countenanced* by the usual translation and interpretation of the Introduction; by those passages which speak of his peculiar authority, and of a peculiar union with the Father; and by the declaration of Thomas.—*Directly opposed* by the *express assertions of our Lord himself*, that the FATHER is the ONLY TRUE GOD, and the ONLY GOD; and by the *general tenor* of the Gospel.
Epistles A. D. 69 or 80—90.	An *interpretation* of v. 20, which makes the Apostle *contradict* our Lord himself; and the *spurious* words in v. 7, 8 —*Directly opposed* by the *whole tenor* of the Epistle.	*Nothing* but the *spurious* reading in iii. 16.
Revelation A. D. 95 or 96.	*Nothing* but the *false* reading of i. 11.—*Directly opposed* by i. 1. iii. 12, 14, &c.	*Nothing* but those passages which represent the homage paid to Jesus in his glorified state, when actually present; and the expression, 'Beginning of the creation of God.'

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Preexistence.	*Simple or Proper Humanity.*
Nothing.	*Complete silence* as to a *superior nature.*
Nothing.	*Complete silence* as to a *superior nature.*
Countenanced by the *usual* interpretation of i. 15. iii. 13. 31. vi. 33. 38. 51. 62. viii. 58. xvi. 28. xvii. 5: all of which *admit* of a *just* interpretation *consistent* with the *proper humanity* of Jesus.—*Directly opposed* by the *general tenor* of the history, and by the *declaration of our Lord himself*, viii. 40.	*Countenanced* by the *assertion* of the *Evangelist* (i. 14), and by the *express declaration* of our *Lord himself*, (viii. 40); and by the *general tenor* of the *history*, which is that of MAN, *who felt the affections of a man*, was regarded *and treated as a man, experienced the sufferings of a man, and at last died as a man.*—*Apparently* opposed by passages which, as *usually interpreted*, refer to his supposed prior existence, and even to his proper deity; but which, *in reality*, imply no more, than that the *Man* Christ Jesus, *was favoured with peculiar communion with God, was made the medium of a most important and gracious revelation, and was, under God, the sole agent of those miraculous interpositions, by which the truth of that revelation was established, and its spread made extensive and rapid.*
Nothing, unless iv. 2, be supposed to refer to it.	*Complete silence* as to any *superior nature*, and *great stress* laid on the fact, that Jesus was a MAN *in reality*, and not *in appearance* only.
Nothing, except a *remote* inference from the expression 'Root of David.'	*Complete silence* as to any *superior nature.* Nothing really, and very little apparently, inconsistent with the simple or proper humanity of Jesus.

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Professor Stuart's Discourses on the Atonement.

Here is another scheme of atonement from Andover. And it is certainly right that so large and respectable an institution should have more than one. It is very different from that proposed by Dr. Murdock, which we noticed in our last volume;* but it is published at the request of the same body of students, and they have a just claim to all that they pay for.

In one important respect the discourses of these gentlemen accord with each other, and that is, in their disregard of the poor faculty of reason. Professor Stuart's discourses are full of false reasoning, and Professor Murdock's discourse contains no reasoning at all.

It would be wrong to make such assertions without proof. Therefore, as we have already given specimens of the no reasoning of the latter, we will now produce some of the false reasoning of the former.

Professor Stuart's is not the highest orthodox system; it discards or keeps out of view some of the most revolting features of the old fashioned schemes of satisfaction, but still retains their most essential error. He maintains that Christ "suffered as our substitute; or that his sufferings and death were an expiatory offering on account of which our sins are pardoned, and we are restored to the divine favour."—We will examine one or two of the considerations which he conceives to be the support of this system; passing by his preparatory explanations, as being much too speculative.

* Page 193.

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Under his second division he attempts to prove the doctrine. He says that philosophy has nothing to do with it, and that it rests entirely on Scripture. And here let us attend to his reasoning—the following argument for instance. "The most rigid sect of moralists among the heathen, did not admit that pardoning mercy could with any propriety be extended to those who had incurred the penalty which justice demanded. Seneca declares that a wise man does not remit the punishment which he ought to exact. How then could this philosopher, or those who were like him, discover or believe the doctrine of substitution or vicarious suffering by the death of the Son of God?"—And what has Seneca to do with the matter? What if his notions of justice and mercy were incorrect—does that set aside the claims of reason enlightened by Scripture? An eye for an eye, and a tooth for a tooth, said they of old time; but what said Jesus? His doctrine was somewhat different; and he is our master. Instructed by him, and by the general tenor of the sacred volume, we have learnt that true justice, especially divine justice, does not interfere with true mercy, nor true mercy with true justice; and that the being who has made his creatures frail and then requires from them perfection, is neither just nor merciful, but cruel and revengeful. Such is not God, the Christian's God. Having been taught these sentiments, by these instructers, why talk to us of Seneca? We are willing and happy to allow that we have gained our views from Scripture; but is that a reason why we should not apply them to the doctrine of atonement? To us it appears to be the very reason why we should. A proper understanding of the attributes of God we derive

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from the word of God; it is the first principle of all true religion; and by it—and not by the schoolmen on the one hand, or Seneca on the other—shall we try every doctrine, whether it be of God.—But let us look at another position of our author.

His great argument for his doctrine of substitution is, that propitiatory offerings were a part of the Mosaic dispensation, and that they were accepted as atonement for offences against the Jewish law; and that these offerings were a type of the great offering of the Son of God. "Here then," he says, "we are presented with a case of substitution; *actual* substitution by the appointment of God, the supreme legislator and judge of the Jewish nation and of all men; a case in which a beast was slain instead of the criminal being punished who made an offering of it, and who had himself incurred the penalty of the Mosaic law." "In a word; God did admit vicarious sacrifices under his government of the Jews; and an inspired apostle has taught us that they were, and were designed to be, types of the great expiatory offering made by Christ. To express it in another manner; that was done in ancient times upon a smaller scale, which at a later period was done on a larger one."

Now, our idea of the subject of the Jewish sacrifices is, that they were ordained or permitted for the purpose of gratifying the love of a half enlightened people for external forms, and to induce a frequent acknowledgment of their dependance on the Almighty. Whenever an Israelite committed an offence against the Mosaic law, he brought his lamb or his heifer to the altar, as an atonement for his fault, and thereby confessed his accountability to the divine government,

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and was impressed anew with a sense of his religious obligations. The sacrifice was a means of securing his allegiance. But that it was ever regarded as a substitute for moral duty, or an atonement for moral delinquency, is contradicted by the fact that it was never admitted as an expiation for great crimes, and by the impassioned declarations and denunciations of all the prophets, from Isaiah to Malachi. "To what purpose is the multitude of your sacrifices unto me? saith the Lord; I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats." "Bring no more *vain* oblations; incense is an abomination unto me." "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well." The Israelites had abused the institution of sacrifice; they used it as a cover for their sins; they made a great smoke and parade in the temple, and then went out, to wrong the fatherless and commit abominations. This would not do; and the messengers of Jehovah told them so. Repentance was then, as it ever must be, the only true atonement for sin; and Jesus Christ came to lead us to repentance, and supply us with high and spiritual motives to obey the moral law of God. In order perfectly to fulfil his mission, especially that he might rise from the dead, it was necessary that he should die. This was the great sacrifice. The ritual was done away, as unprofitable and useless, now that its moral end was so much more effectually accomplished; and this was the analogy which is so often mentioned and illustrated in the epistles of the New Testament; and we cannot better sum up what we have been saying, than in the

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words of the very passage from Hebrews which Professor Stuart quotes. "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how MUCH MORE shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" The single expression here, "purge your *conscience* from dead works," proves that the writer spoke of a moral influence from the instructions, doctrines and example of Christ, instead of a magical and unaccountable operation through his blood alone. And yet the professor makes on this passage the following wise comment.

"If this reasoning of the apostle be admitted, then we can never prove the impossibility of atonement for sin, by alleging that no victim can be adequate to the occasion. For the apostle plainly declares that the sacrifice of Christ was MORE adequate to the purpose for which it was made, than the death of the victim under the ancient dispensation, was to the occasion which demanded it."

To be sure it was; and why? Because the mission of Christ was calculated to answer completely those moral ends, which the Jewish ritual never could accomplish but to a partial extent, and for a limited space of time.— We will now give place to another argument, which the professor seems to consider as remarkably forcible and convincing.

"Nor are the advocates of propitiatory sacrifice obliged to content themselves with merely shewing that it is *possible;* they may advance farther, and venture to say, that the *improbability* of such an arrangement under the divine government can in no valid manner be shown. Will its opponents appeal to the feelings of men in general, and declare that such a sacrifice is naturally revolting to the human mind? How then comes it to pass that every tribe and nation, from the philosophic Greeks down to the roaming Tartars and the fiendlike

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race of New Zealand—every part of our degraded race, however ignorant or barbarous, that have at all acknowledged the existence of any Divinity—have agreed in offering to him propitiatory sacrifices? Does this universal custom of the mere children of nature, look as if the doctrine were revolting to the first principles of the human breast? Or does it look as if the hand of Omnipotence had enstamped on the very elements of our moral constitution, a susceptibility of receiving it, a predisposition to admit it? Who will or can explain the origin and prevalence of vicarious sacrifices, on any other ground than this?"

And where is the school-boy who could not explain it better? It does really seem as if when people took up a doctrine like this, they must, as a thing of necessity, say farewell to their common sense. Now in the name of common sense, we would ask Professor Stuart, whether he can account for the sacrifices of the heathen in no other way than by supposing some instinctive glimpses of the doctrine of atonement? Why does a weak man send presents to a strong man, whose anger he fears, or whose protection and favour he wishes to conciliate? Is not this the principle of sacrifices, the whole and only principle, as clear as the sun, and as plain as the alphabet? The savage believes in the existence of a spiritual being whose anger can crush him; and when he thinks he has offended him, what course does he take? He gives him some of his fruits, his grain, or his flocks, and perhaps he burns it, to make it reach to heaven; and thus he hopes to avert the wrath which he dreads. Is any thing more natural, more obvious—and we would add, more grossly unworthy of a spiritual, passionless, perfect Deity, such as we believe our God to be? And yet this method of propitiating Heaven, which fear and ignorance suggest to the savage, which was permitted for a time among the Jews in consideration of their weakness, and which

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was abolished by the spiritual religion of Jesus Christ, is advanced by a learned professor at a theological institution, as a proof that the hand of Omnipotence has enstamped on the very elements of our moral constitution, a predisposition to admit the doctrine of atonement and substitution! We cannot help telling all who talk thus, that notwithstanding their christian education, they remain under the covenant of dead works, and in darkness even until now.

We have no time to controvert other positions of the writer, equally as sound as this. We have given specimens of his false reasoning, and they have been selected from the elementary and fundamental portion of his argument. It is unnecessary that we should proceed to explain the texts which he has brought forward in his second discourse. This has been often done by abler expositors than ourselves. Suffice it to say, that all the language used in the sacred writings, in reference to this subject, may be satisfactorily accounted for, on the ground of some general resemblances between the death of Christ and the sacrifices of the Jews. They must not and cannot be interpreted to the letter; for in one essential particular, if no more, the analogy fails. To constitute a real sacrifice, it is necessary that the sinner should offer it with the idea of atoning for his delinquencies; this was far from being the intention of the Jews when they crucified Jesus. In no sense but a figurative sense was he a sacrifice. The great principle so frequently enforced in the epistles is, that he came to annul the law of sacrifices, and to direct and assist mankind in the only true way to obtain the favour of the Almighty,

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the way which always was and always will be the true one—to do justly, to love mercy, and to walk humbly before God.

Forgiveness of Sins for Christ's Sake.

Among the faulty translations in our common version of the Bible, which have greatly contributed to nourish misapprehensions of the Christian system, a remarkable one is that of Eph. iv. 32. "And be ye kind one to another, tender hearted; forgiving one another, even as God *for Christ's sake* hath forgiven you."

The original of the phrase here rendered "for Christ's sake," is εν Χριστω, literally *in*, *by*, or *through* Christ. The expression is often used in the New Testament, in various connections, and the instance before us is almost the only one in which it is translated "for Christ's sake." Why this should be selected as a case of departure, it is hard to see; particularly as many of the other instances are strictly analogous to it. Some of these we will quote.

In Rom. vi. 23, we read, "The gift of God is eternal life *through* Jesus Christ our Lord."—In the same epistle, viii. 39, we have "The love of God which is *in* Christ Jesus our Lord."—In 1 Cor. i. 4, the apostle thanks God "for the grace which is given you *by* Jesus Christ."—2 Cor. v. 19, "God was *in* Christ reconciling the world to himself."—Eph. ii. 7, "His kindness towards us *through* Christ Jesus."

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Other texts might be produced to the same purpose, were not these more than sufficient. In all of them the particle ἐν might be translated "for the sake of," with as much propriety as the text we are considering; but its true force in these passages is "through the ministry," "by the agency," or "in the person" of Jesus Christ. Christ was the chosen messenger of God to announce to men his love, mercy and forgiveness, and to make men the worthy subjects of this forgiveness, by leading them to repentance and good works. God's mercy, therefore, is manifested to us by or through Christ—he forgives us by, through, or in Christ.

What was the purpose of Paul in this part of his epistle to the Ephesians? To induce them to be kind and forgiving to one another. And what motive did he employ? A remembrance of God's forgiveness to them. But did he mean that they should not forgive one another till some equivalent had been exacted? Certainly not, but freely, as God had forgiven them by his Son.—Let us no longer read, therefore, "And be ye kind one to another, tender hearted, forgiving one another, even as God, *for Christ's sake,* hath forgiven you;" but "even as God, *by Christ,* hath forgiven you."

Infidelity among the European Clergy.

It has been long maintained by Unitarians, and we believe that no assertion can be more true, or more abundantly supported by facts, that the dreams and absurdities which in all forms of orthodoxy have dis-

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figured Christianity, while at the same time they have been deemed essential parts of Christianity, have been a most fruitful source of infidelity. Men of acuteness and intelligence cannot be made to believe, that the omniscient Deity is the author of scholastic schemes, or that he requires a belief of incomprehensible doctrines; but as they have always been taught to consider Christianity as inculcating such doctrines, the hasty course which they adopt is to reject the religion. Now, though blame is doubtless to be attached to both sides, we do not hesitate to say where, in our opinion, it lies most heavily; for we believe that they who have disguised and debased Christianity, are beyond comparison more guilty than those, who without strict investigation, have refused to embrace it thus disguised and debased.

It is a still more disgraceful fact, that in many countries this infidelity extends to the clergy—that the very men who are daily and hourly preaching the dogmas, or performing the rites of what is called Christianity, believe not a word of what they utter, and secretly despise the mummery of their own hands. We lately met with an anecdote in point. It forms a note to "Letters from Spain, by Don Leucadio Doblado," an authentic book, though published under a ficticious name. The note is headed, *On the Prevalence of Scepticism among the Catholic Clergy;* and is as follows.

"I once heard an English gentleman, who had resided a long time in Italy, where he obtained lodgings in a convent, relate his surprise at the termination of a friendly discussion which he had with the most able individuals of the house, on the points of difference between the

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churches of England and Rome. The dispute had been animated, and supported with great ability on the Catholic side by one of the youngest monks. When, at length, all, except the chief disputants, had retired, the young monk, turning to the English guest, asked him whether he really believed what he had been defending? Upon receiving a serious answer in the affirmative, he could not help exclaiming, *Allor lei crede piu che tutto il convento.*"*

Dr. Miller's Lecture on Creeds.

In our number for last October, we gave some extracts from a sermon preached in May at the Theological Seminary of Princeton, by the Rev. Mr. Duncan, against the use of creeds and confessions of faith. The following July, Dr. Miller preached a Lecture at the same place, in support of their utility and importance.

Like all the rest of Dr. Miller's controversial works, this letter exhibits some ingenuity, a great deal of plausibility, a great deal of sophistry, a great deal of unfounded assertion, and a great deal of uncharitableness. It is just the production that those people want, whose veneration for the Assembly's Catechism or the thirty nine articles, has been somewhat impaired by liberal arguments, but who feel in an uncomfortable predicament, and are very well disposed to be reinstated in all the firmness of their former orthodoxy. "If *we* cannot maintain the benefit of creeds,"

* Then you believe more than our whole convent.

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say they, "here is Dr. Miller who can, and has, and you may as well talk to the winds, as argue with us any more about the matter."

Without going into a regular examination of this lecture, and stating what parts of it we admit and what parts we deny, our opinion concerning creeds and confessions may be briefly expressed thus. It is very natural and very justifiable that a religious denomination should desire to see its opinions set forth in a condensed and systematic form, so that they may be referred to, and quoted, and compared with other opinions, and with scripture. It is giving a palpable shape to what was before floating about among many minds; and it enables one denomination to form definite ideas of the doctrines held by another. It also affords the historian and the moralist a better opportunity than they would else enjoy, of tracing the changes, the varieties, and the progress of human opinion. But the authority of these creeds under any figure or disguise we do utterly deny. And their great importance as a bond of union we do likewise deny. We deny that they should ever be made the terms of admission to church membership, or that clergymen should ever be required to subscribe them. We deny that they are of the least value in preserving the purity or even the unity of any church; and we believe, that on the contrary, where they have been established as tests, they have been the fruitful occasion of fraud, contention, prevarication, and perjury. We hold that they should always be freely examined and discussed, especially by the sect whose opinions they were intended to embody, and that they should be altered

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whenever the general sentiment seemed to demand a change.

Let us see what Dr. Miller has to say on some of these topics. This is his first argument, if it may be called an argument, to prove the necessity of adopted creeds.—"Without a creed explicitly adopted, it is not easy to see how the ministers and members of any particular church, and more especially a large denomination of christians, can maintain unity among themselves." "Can a body of worshippers," he proceeds, "composed of Calvinists, Arminians, Pelagians, Arians, and Socinians, all pray, and preach, and commune together profitably and comfortably, each retaining the sentiments, feelings, and language appropriate to his denomination? This would be indeed to make the house of God a miserable Babel. What! can those," &c. &c. How much noise about nothing! What sober man imagines that so many different sectaries ever *will* preach and pray together in this ill assorted manner—creed or no creed? The simple answer to all this verbosity is, that they who think alike will worship together, and that they who do not think alike will not worship together, and ought not; and that if an established creed has any influence, it is to keep up a nominal union between those who have ceased to entertain, or who never did entertain, the same opinions—which is no union at all.—We will quote, on this same topic, a paragraph of Dr. Miller's, which will show how positively he makes assertions, which are directly contradicted by facts.

"The inference, then, plainly is, that no church can hope to maintain a homogeneous character;—no church can be secure either of purity or peace, for a single year;—nay, no church can effectually

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guard against the highest degrees of corruption and strife, without some test of truth, explicitly agreed upon, and adopted by her, in her ecclesiastical capacity: something *recorded;* something *publicly known;* something capable of being *referred to* when most needed; which not merely this or that private member *supposes* to have been received; but to which the church *as such* has *agreed to adhere*, as a bond of union. In other words, a church, in order to maintain 'the unity of the Spirit in the bond of peace and love,' must have a CREED—a WRITTEN CREED—to which she has formally given her assent, and to a conformity to which her ministrations are pledged. As long as such a test is *faithfully applied*, she cannot fail of being in some good degree united and harmonious; and when nothing of the kind is employed, I see not how she can be expected, without a miracle, to escape all the evils of discord and corruption."

To these dogmatical assertions we will merely oppose the case of the unitarian churches in Boston; the ministers and members of which meet together and have long met together, in perfect harmony, understanding each other's sentiments, and respecting each other's consciences. We will venture to say that among no other denomination of Christians on earth does there prevail a more delightful fellowship. But where is the creed which they require each other to subscribe; where is the confession which they oblige an individual to make, before they can hail him as a brother? They have none—it is a thing abhorrent from their principles.—But Dr. Miller somewhere says, that where there is a mutual understanding, there is in reality a creed. And what of that, inconsistent and contradictory Sir? We do not mean that people should have no opinions of their own, but simply that they can have such without drawing them out into a *catalogue raisonnée*, and calling on people to subscribe it; and that they can, without such a parade, agree together in the bond of peace. All this you

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acknowledge, in palpable contradiction to your other assertions. Established creeds, then, are not necessary to the *unity* of the church.

The Doctor has his historical facts to produce; one of which is, that "the Calvinistic articles of the church of England were the means of keeping her doctrinally pure, to a very remarkable degree, for the greater part of a hundred years." "In fact, the great body of the bishops and clergy professed to be doctrinal Calvinists, until a number of years after the Synod of Dort, when chiefly by the influence of Archbishop Laud, and his creatures, Arminianism was gradually and guardedly brought in, in consequence of which the *faithful application* of the thirty-nine articles, as a test of orthodoxy, and of admission to the ministry, was discontinued."—Wonderful articles! which, while the Church was Calvinistic, kept it so, and when it was no longer Calvinistic, permitted it to be Arminian! Wonderful articles! and wonderful divine, who has set them before us, in proof of the efficacy of creeds to preserve the *purity* of the church!—In truth it was rather unfortunate for the Doctor, that he meddled with these articles, because their history and influence are so well known. By the mistake of the printer, they, together with the Catechism, are called, on the 62d page of the lecture, "those *far-farmed* formularies," instead of *far-famed*. A good, though unintentional satire upon them. Farmed indeed they have been, far and near.

We wish that we had room for more of Dr. Miller's *arguments;* but we must now proceed to give an example or two of his *temper*.

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In the first place, *heretic* is a word which comes to his lips as readily, and is dealt about as generously, as if he were the head of the Holy Catholic and Apostolic Church himself. Indeed, we never think of him now, that he does not present himself to our mind, with a triple crown on his head, and a couple of great keys in his hand.

But we should not speak in this way of a man for whom we desire to feel respect, were we not authorised, nay, obliged in duty to do so, by such passages as the following.

"What I venture to assert is, that, as a general fact, the most ardent and noisy opponents of creeds, have been those who held corrupt opinions; that none, calling themselves christians, have been so bitter in reviling them, in modern times, as the friends of *Unitarianism*, and those who were leaning toward that awful gulph."

And again.

"It is an invariable characteristic of the orthodox that they lay great stress on the knowledge and reception of TRUTH; that they consider it as necessary to holiness; that they deem an essential part of fidelity to their master in heaven, to consist in contending for it, and maintaining it, in opposition to all the forms of error. On the contrary, it is almost as invariable a characteristic of modern heretics, and more especially of those who fall under the general denomination of *Unitarians*, that they profess lightly to esteem modes of faith; that they manifest a marked indifference to truth; that they, for the most part, maintain, in so many words, the innocence of error; and hence very naturally reprobate, and even vilify, all faithful attempts to oppose heresy, and to separate heretics from the church."

And again.

"The influence of two or three individuals, of popular talents, in *Massachusetts*, more than fifty years ago, in gradually undermining orthodoxy, and in reconciling the public mind to heretical opinions, is as well known, as it is deeply deplored, by many who are acquainted with the ecclesiastical history of *New-England*. The authors of this mischief have long since gone to their account; but their works

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have survived them; and of their awful ravages, no one can estimate the extent, or see the end."

It is not in charity to sit still, and hear such denunciation as this, unmoved, and let it pass unnoticed. All the liberality and candor, for which unitarians would ever be distinguished, does not require them to be abused in this way, without sending back a bold and honest word in reply. At any rate we will not do so ourselves. We will say to Dr. Miller, that all his talk about "corrupt opinions," and "indifference to truth," and "awful gulphs," and "awful ravages," is miserable cant, and is not worth a serious refutation. We will say to him, that of all the theological writers of the present time in this country, he has the distinction of being the most bitterly and perseveringly illiberal; that we know not of what kind of fame he may be ambitious, but if he continues much longer in the course which he is pursuing, he will be regarded by all the moderate and judicious, and he will go down to posterity, as *the arch-bigot of his day.* If that is a reputation which he covets, he is in a fair way of acquiring it. And these are our last words to Dr. Miller.

Milton's Opinion of Subscription.

The following sentence from Milton's tract, entitled *The Reason of Church Government urged against Prelaty*, shows that he was intended for the church, and that the reason of his not taking orders, was, his invincible repugnance to the required subscription. We cannot sufficiently express our admiration of the forci-

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ble language in which this master spirit gives vent to his righteous abhorrence of spiritual thraldom, and his determination to preserve an unsullied conscience and a perfect liberty.

"—The church; to whose service, by the intentions of my parents and friends, I was destined of a child, and in mine own resolutions; till coming to some maturity of years, and perceiving what tyranny had invaded the church, that he who would take orders must subscribe slave, and take an oath withal, which, unless he took with a conscience which would retch, he must either straight perjure or split his faith; I THOUGHT IT BETTER TO PREFER A BLAMELESS SILENCE BEFORE THE SACRED OFFICE OF SPEAKING, BOUGHT AND BEGUN WITH SERVITUDE AND FORSWEARING."

True Liberality.

We have given sufficient proof, we believe, in the course of our work, that we do not confine the term *liberal* to those merely whose doctrinal opinions coincide with our own. If we cannot render it to the whole body of the orthodox, it is only because so few of them are in reality liberal. But we are always glad, very glad, to acknowledge the just claims of any individual of any sect, to so honourable and christian a title. And this we do with respect to the Rev. John Hewlett, a divine of the English Establishment, and author of three lately published volumes of excellent sermons. We ground our acknowledgment particularly on the following extract from his sermon on Infi-

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delity. Nothing could be better thought or better said. It breathes the sentiments of a true disciple.

"From the evil spirit of dissension, these causes produce, unbelievers derive another flimsy argument to justify their conduct. But they should remember, that however Christians differ in other respects, they are unanimous on the grand, *essential doctrines* of THE IMMORTALITY OF THE SOUL, A RESURRECTION TO LIFE, and SALVATION THROUGH THE MEDIATION OF THE LORD JESUS CHRIST.

"Some indeed may vary in their ideas of the nature and extent of this mediation, but with all, as far as relates to practice, it appears to be virtually the same. We are agreed too, as to the duties required of us, the general temper of mind that we ought to cultivate, and the corrupt passions that we ought to restrain. More perfect unanimity does not seem necessary; therefore it is in vain to expect it"

If Hewlett's Sermons should fall into the hands of Doctors Miller, Mason, &c. or some brother episcopalians whom we could name on this side of the water, we hope they will read the above extract, over and over and over, and try to understand it.

Introductory Chapters of Matthew's Gospel.

DOUBTS have been thrown on the authority of the introductory chapters both of Matthew and Luke, founded on external and internal evidence against them. The evidence against Luke's introduction, however, hardly deserves attention. The only external testimony against it, is the bare opinion of

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Marcion, who lived in the beginning of the second century; while that of an internal nature is mainly drawn from the inconsistency, real or apparent, between his genealogy of Christ and that given by Matthew—but if Matthew's is not genuine, there can of course be no question on the subject.

Against the genuineness of the two first chapters of Matthew, the evidence is much stronger. It is principally, however, of an internal character; for these chapters are contained in all the existing manuscripts and versions.

But the external evidence is not without weight. The Gospel of Matthew was originally written in Hebrew, for the benefit, as is supposed, of the Hebrew Christians, and was afterwards translated into Greek. Now, it is well known that the Ebionites, who were the greater portion of the early Hebrew Christians, did not receive the two first chapters of this Gospel, as a portion of it. It was peculiarly their Gospel, it was written for them, they would naturally feel anxious to preserve the whole and no more than the whole of it, yet we find that their copies did not contain what are at present its two first chapters.

The early reception of these chapters is accounted for, by those who deny their authority, thus. The first verse of the introduction is a proof, say they, that it was a separate document in Greek. *The Book of the Generation of Jesus Christ, the Son of David. the Son of Abraham.* When Matthew's Gospel was translated, the translator, or some early transcriber, prefixed this book to the Gospel, as a suitable introduction to it. In this way it was so soon incorporated with Matthew's true performance, that we now have it in

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every manuscript and version extant. Of the original Hebrew Gospel there is no copy remaining.

The evidence against these chapters, of an internal nature, arises, first, from the discrepancy between the genealogy they contain, and that which Luke gives us; and as the genuineness of Luke's introduction is almost undisputed, this is an argument which principally affects the already doubtful authority of Matthew's. Then there is the account of the Wise men, and the Star in the East, occurrences which do not seem to be natural or probable, and are not easily to be explained. The whole relation wears rather an apocryphal air.

Every person is free to judge whether this evidence is or is not satisfactory. On the issue of the question, depends in a great degree, if not entirely, the scriptural authority for the *Miraculous Conception* of Christ; because there is no certain authority for it, except in the first chapter of Matthew. The relation of Luke is, to be sure, very generally considered as asserting the same event; but if any one will candidly examine that portion of his Gospel, he will see that though his account of the annunciation to Mary, will easily admit of an interpretation in favor of the Miraculous Conception, it does not absolutely demand it. The reason why such an interpretation is generally given to the narrative of Luke, is, that we have already in our minds the more explicit and minute narrative of Matthew, which serves us as its commentary. There are, besides, some considerations founded on other expressions of Luke, which would lead us to suppose that he regarded Jesus as the son of Joseph and Mary. They are as follows.

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He says, chap. ii. 33, according to Griesbach's reading, "His *father* and his mother marvelled at those things." In verse 41, of the same chapter, we read, "his *parents* went to Jerusalem." In verse 48, Mary, says to her son, "Behold, thy *father* and I have sought thee sorrowing." At the commencement of the genealogy, he calls Jesus "the son of Joseph."

With regard to this last expression, however, it is answered, that Luke himself guards against its being misapprehended, by making use of the reservation, "being, *as was supposed*, the son of Joseph." But to this it is replied again, that we are not required to understand the clause as a reservation. We may, with quite as good reason, understand it as a strong affirmation of the fact, thus; "being, in truth, as he was supposed to be, the son of Joseph." This reading is further recommended, when we consider, that as it was the object of Luke to deduce the descent of *Jesus* from David, it was not at all to his purpose to prove that *Joseph* was descended from that monarch, unless Jesus was Joseph's son.

The above is a slight outline of the evidence against the introductory chapters of Matthew, and of the principal inference to be deduced from their probable want of authority. To some it may be convincing; to others not; while others again may think that there is not sufficient proof on either side to determine the honest inquirer. Let every man be persuaded in his own mind. If he pursues his investigations with care and humility, and decides impartially according to the preponderance of testimony, he does but his duty, and he need not fear rebuke.

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Certainty.

"I AM not so foolish," says the pious Richard Baxter, "to pretend my certainty to be greater than it is, merely because it is dishonour to be less certain. My certainty that I am a man, is before my certainty that there is a God; 2. My certainty that there is a God, is before my certainty that he requireth love and holiness of his creatures; 3. My certainty of *this*, is greater than my certainty of the life of rewards and punishments hereafter; 4. My certainty of *that*, is greater than my certainty of the endless duration of it, and the immortality of individual souls; 5. My certainty of the Deity, is greater than my certainty of the Christian faith; 6. My certainty of the Christian faith in its essentials, is greater than my certainty of the perfection and infallibility of the holy Scriptures; 7. My certainty of *that*, is greater than my certainty of many particular texts; and so of the truth of many particular doctrines, or of the canonicalness of some certain books. So you see by what gradations my understanding doth proceed; as also that *my certainty differeth as the evidence differs!* and they that have attained to a greater perfection and a higher degree of certainty than I, should pity me, and should produce their evidence to help me."

Home.

By Bernard Barton.

WHERE burns the lov'd hearth brightest,
Cheering the social breast?
Where beats the fond heart lightest,
Its humble hopes possess'd?

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Where is the smile of sadness,
Of meek-eyed patience born,
Worth more than those of gladness
Which mirth's bright cheek adorn?
Pleasure is mark'd by fleetness,
To those who ever roam;
While grief itself has sweetness
At Home! dear home!

There blend the ties that strengthen
Our hearts in hours of grief,
The silver links that lengthen
Joy's visits when most brief;
There eyes in all their splendour,
Are vocal to the heart,
And glances gay or tender
Fresh eloquence impart;
Then, dost thou sigh for pleasure!
O! do not widely roam;
But seek that hidden treasure
At Home! dear home!

Does pure religion charm thee
Far more than aught below?
Wouldst thou that she should arm thee
Against the hour of wo?
Think not she dwelleth only
In temples built for prayer;
For Home itself is lonely
Unless her smiles be there;
The devotee may falter,
The bigot blindly roam;
If worshipless her altar
At Home! dear home!

Love over it presideth,
With meek and watchful awe,
Its daily service guideth,
And shows its perfect law;
If there thy faith shall fail thee,
If there no shrine be found,
What can thy prayers avail thee
With kneeling crowds around?

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Go! leave thy gift unoffer'd,
Beneath Religion's dome,
And be her first-fruits proffer'd
At Home! dear home!

Editor's Farewell Address.

Circumstances which relate to my own personal concerns, and not to the patronage this work has received, which has been sufficient, have lately called on me to discontinue my editorial labours; and the present number of the Unitarian Miscellany will be the last. It is not without considerable reluctance that I bring it to a close; for it has furnished, during the two last years, the interesting occupation of my best hours, and has been, I have reason to believe, of some service to the cause of religious truth.

The three first volumes of this work were edited, it is well known, by the Reverend Jared Sparks. The reputation which they acquired, I cannot hope to have equalled. It is enough for me that my volumes will be the constant companions of his—a symbol of our friendship.

It will always be a most pleasing recollection to me, that I have contributed, though in ever so small a degree, to the diffusion of rational Christianity; and that I have borne a part in conducting the first periodical work that ever announced on its title-page, that it was devoted to the inculcation of the leading truth of our religion, the proper *Unity of God.* What I have written, I have written, I trust, not in the spirit of party, for I am no partisan, but in the spirit of sincerity and conviction, and with the sole aim of recom-

mending those views of Christianity, which I am persuaded have the best practical influence.

Some may think, that on a few particular points, I have been too bold in my sentiments and language. To such I would say, that if what I have advanced on those subjects is true, it can eventually do no harm; and if it is false, it is before the public for refutation, and I hope it will be refuted.

In reviewing what I have done, I cannot reproach myself with having in any case forgotten the demands of Christian candour and charity. At least, it has always been my desire to abstain from illiberal remark, and from every appearance of bigotry and denunciation. I have indeed spoken in a tone of severity of those who have sat in the seat of the scorner, reviling what they did not understand, and judging those whom it was not theirs to judge. Such persons deserve, and ought to receive rebuke; and I have no respect for that whining, palefaced kind of charity, which can hear itself called heretic and unbeliever, without feeling and manifesting indignation.

For the rest—I have endeavoured to do all in my power, to make the work which I have been conducting instructive and interesting. I submit myself to the judgment of my readers.

It is probable that many of the subscribers to the Miscellany, will need some work of a similar nature, to fill up the moments which they have been accustomed to employ in its perusal. I would therefore earnestly recommend to their patronage, the *Christian Examiner*, and the *Christian Register;* both published in Boston, both supporting the doctrines of Unitarianism and rational Christianity, and agreeing in principle,

though differing in form. The first is issued six times in the year, in numbers of eighty octavo pages each. The last is published in the newspaper form, once a week. They who have time for investigation, will prefer the one, they who cannot command such leisure, will be pleased with the more popular form of the other; and they who can afford the expense, will do well to subscribe for both.

And now let me bid an affectionate farewell to my readers—with the prayer, that our holy religion may preside over their lives and hearts in all its power and purity, may be present to them in the hour of departure with its abundant consolations, and administer to them at last an entrance into the everlasting kingdom of God our Father, as the worthy disciples of Jesus Christ our Lord.

F. W. P. GREENWOOD.

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